

THE 1059. 9. 15
M A R R O W
O F
M O D E R N D I V I N I T Y.

Touching both the Covenant of Works,
and the Covenant of Grace: with their Use
and end, both in the time of the Old Testa-
ment, and in the time of the New.

Wherein every one may cleerly see how far forth he
bringerh the *Law* into the case of justification, and so deserv-
eth the name of *Legalist*: And how far forth he reject-
eth the *Law*, in the case of Sanctification, and
so deserveth the name of *Antinomist*.

With the middle path between them both, which
by Jesus Christ, leadeth to eternal Life.

In a Dialogue, betwixt

{ EVANGELISTA, a Minister of the Gospell.
{ NOMISTA, a Legalist.
{ ANTI NOMISTA, an Antinomian. And
{ NEOPHITUS, a young Christian.

The fourth Edition, corrected and enlarged by the Author, E. F.

Before the which, there is prefixed the commendatory
Epistles of divers Divines of great esteem
in the City of L O N D O N.

Printed at London by John Dever & Robert Ibbisfor. for Giles
Calvert, at the signe of the Black-Spread Eagle,
at the West-end of Paul's. 1646.



I Have perused this ensuing *Dialogue* and find it tending to peace and holinesse, the Authour endeavouring to reconcile and heale those unhappy *Differences* which have lately broken out afresh amongst us, about the Points therein handled and cleared: For which cause I allow it to be printed, and recommend it to the Reader, as a Discourse stored with many necessary and seasonable truths, confirmed by Scripture, and avowed by many approved Writers: All composed in a familiar, plain, moderate stile, without bitterness against, or uncomely reflections upon others; which *flies* have lately corrupted many boxes of (otherwise) precious oyntment.

May 1°. 1645.

Joseph Garyl.

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RED CROSS STREET
LONDON.



TO THE
HONOURABLE
Colonell John Downes
ESQUIRE;

One of the Members of the Honourable House of *Commons* in Parliament, Justice of Peace, and one of the Deputy Lieutenants of the County of *Sussex*, and Auditor to the prince his Highnesse of the Dutchie of *Cornwall*, *E.F.* wisheth the true knowledge of God in
Jesus Christ.

Most Honoured Sir,



Although I doe observe that new Editions, accompanied with new additions, are sometimes published with new Dedications; yet so long as he who formerly owned the subject, doth yet live, and hath the same affections towards it, I conceive there is no need of a new Patron, but of a new Epistle.

Be pleased then, most honoured Sir, to give me leave to tell you, that your emi-

The Epistle

ency of place did somewhat induce me, both now & before, to make choise of you for its Patron; but your endowments with grace did invite me to it, God having bestowed upon you speciall spirituall blessings in heavenly things in Christ: for it hath bin declared unto me by them that knew you, when you were but a youth, how Christ met with you then, and by sending his spirit into your heart, first convinced you of sin, as was manifest by those conflicts, which your soul then had, both with Satan and it selfe, whilst you did not believe in Christ. Secondly of righteousness, as was manifest by the peace and comfort which you afterwards had, by believing that Christ was gon to the Father, & appeared in his presence as your Advocate and surety that had undertaken for you: thirdly, of judgment, as hath bin manifest ever since, in that you have been carefull with the true godly man, Psa. 112. 5, to guide your affaires with judgement, in walking according to the mind of Christ.

I have not forgotten what desires you have expressed to know the true difference

Dedatory

rence betwixt the Covenant of works, and the Covenant of Grace, and experimentally to be acquainted with the Doctrine of free Grace, the mysteries of Christ, and the life of faith. Witnesse not onely your high approving of some heads of a Sermon which I once heard a godly Minister preach, and repeated in your hearing of the life of Faith, but also your earnest request to me to write them out fair, and send them to you into the country: Tea witnesse your highly approving of this Dialogue, when I first acquainted you with the Contents therof, encouraging me to expedite it to the Presse, and your kinde acceptance, together with your cordiall thanks for my love manifested in dedicating it to your honoured name.

Sith then, worthy Sir, it hath pleased the Lord to inable me both to amend it, & to enlarge it; I hope your affections wil also be enlarged towards the matter therein contained, considering that it tends to the clearing of those forenamed truths, and throghe the blessing of God may be a means to root them more deeply in your heart.

The Epistle Dedicatory.

And truly, Sir, I am confident the more they grow and flourish in any mans heart, the more will all heart corruptions wither and decay. Oh! Sir, if the truths contained in this Dialogue, were but as much in my hart, as they are in my head, I were a happy man, for then should I be more free from pride, vainglory, wrath, anger, self-love, and love of the world then I am, and then should I have more humility, meeknes, & love both to God & man then I have: oh! then should I be content with Christ alone & live above all the things in the world, then should I experimentally know, both how to abound and how to want, and then shall I be fit for any condition, nothing could come amisse unto me: Oh! that the Lord would be pleased to write them in our hearts by his blessed Spirit.


And so most humbly beseeching you still to pardon my boldnesse, and to vouchsafe to take it into your patronage and protection, I humbly take my leave of you and remain

Your obliged Servant
to be commanded,
E.F.



To al such humble hearted
Readers, as see any need to
learn, either to know them-
selves, or G O D in
C H R I S T.

Loving Christians :

 Consider, I pray you, that as
the first *Adam* did as a com-
mon person, enter into Co-
venant with God for all
mankinde; and brake it, whereby they
became sinfull & guilty of everlasting
death and damnation: even so Jesus
Christ, the second *Adam*, did as a com-
mon person enter into Covenant with
God his Father for all the Elect (that
is to say, all those that have or shal be-
leeve on his name) and for them kept
it, whereby they become righteous, &
heirs of everlasting life and salvation.
And therefore it is our greatest wil-
dome,

To the Reader.

dom, and ought to be our greatest care and endeavour to come out; and from the first *Adam*, unto, and into the second *Adam*, that so we *may have life through his Name Joh. 20. 31.*

And yet, alas! there is no point in all practicall Divinity, that we are naturally so much averse and backward unto, as unto this; neither doth Satan strive to hinder us so much from doing any thing else as this: And hence it is, that wee are all of us naturally apt to abide and continue in that sinfull and miserable estate, that the first *Adam* plunged us into, without either taking any notice of it, or being at all affected with it, so farre are we from comming out of it. And if the Lord be pleased by any meanes to open our eyes, to see our misery, and wee doe thereupon begin to step out of it, yet alas! we are prone rather to goe backwards towards the first *Adams* pure estate, in striving & struggling to leave sin, and performe duties, and doe good works, hoping thereby to make our
selves

To the Reader.

selves so righteous and holy, that God will let us into Paradise againe, to eate of the Tree of Life and live for ever, and this we doe untill wee see the *flaming sword at Edens gate, turning every way to keep the Tree of Life.*

Gen. 3. 24.

Is it not ordinary when the Lord convinceth a man of his sin (either by meanes of his Word or his Rod) to cry after this manner: O! I am a sinfull man! for I have lived a very wicked life, and therefore surely the Lord is angry with me, and will damn me in hell: O! what shall I doe to save my soule? And is there not at hand some ignorant, miserable comforter ready to say, yet do not despaire man, but repent of thy sins, and aske God forgivenesse, and reforme your life; and doubt not but hee will bee mercifull unto you, for he hath promised (you know) *that at what time soever a sinner repenteth him of his sins he will forgive him.*

And doth he not hereupon comfort himself, and say in his heart at least, *o if the*

To the Reader.

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To the Reader.

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the

To the Reader.

the Lord will but spare my life, and lengthen out my dayes, I will become a new man! I am very sorry that I have lived such a sinfull life, but I will never doe as I have done for all the world: O, you shall see a great change in me! *belceve it.*

And hereupon he betakes himselfe to a new course of life, and it may be becomes a zealous professour of Religion, performing all Christian exercises both publike & private, and leaves off his old companions, and keepes company with religious men, (and so it may bee goes on till his dying day, and thinks himself sure of Heaven and eternall happinesse) and yet it may be all this while is ignorant of Christ & his righteousnesse, and therefore establisheth his owne.

Where is the man, or where is the woman that is truely come to Christ, that hath not had some experience in themselves of such a disposition as this, if there be any that have reformed their lives, & are become professors
of

To the Reader.

of Religion, & have not taken notice of this in themselves more or lesse: I wish they have gone beyond a legall Professor, or one still under the Covenant of works.

Nay, where is the man or woman that is truly in Christ, that findeth not in themselves an aptnesse to withdraw their hearts from Christ, and to put some confidence in their owne works and doings; if there be any that doe not finde it, I wish their hearts deceive them not.

Let me confesse ingenuously, I was a professor of religion, at least a dozen years before I knew any other way to eternall life, then to be sorry for my sins, and ask forgiveness, and strive and indeavour to fulfill the Law, and keep the Commandements, according as Mr. Dod and other godly men had expounded them: and truly I remember I was in hope I should at last attain to the perfect fulfilling of them, & in the meane time, I conceived, that God would accept the will for the deed, or
what

To the Reader.

what I could not do, Christ had done for me.

And though at last by means of conferring with M. *Thomas Hooker* in private, the Lord was pleased to convince me, that I was yet but a proud Pharisee, and to shew me the way of Faith and Salvation by Christ alone, and to give me (as I hope) a heart in some measure to embrace it; yet alas, through the weaknesse of my faith, I have been & am still apt to turn aside to the Covenant of works, and therefore have not attained to that joy and peace in believing, nor that measure of love to Christ and man for Christs sake, as I am confident many of Gods Saints do attain unto in the time of this life, the Lord bee mercifull unto mee, and increase my faith.

And are there not others (though I hope but few) who being inlightned to see their misery, by reason of the guilt of sin, though not by reason of the filth of sin: And hearing of justification freely by grace, through the redemption
tion

To the Reader.

tion which is in Jesus Christ, doe applaud and magnifie that Doctrine, following them that most doe preach & presse the same, seeming to be (as it were) ravished with the hearing thereof, out of a conceit that they are by Christ freely justified from the guilt of sin, though still they retain the filth of sin; these are they that content themselves (with a Gospel knowledge) with meere notions in the head, but not in the heart, glorying and rejoycing in free grace, and justification by faith alone, professing faith in Christ, and yet are not possessed of Christ; these are they that can talk like Beleevers, and yet doe not walk like Beleevers; these are they that have language like saints and yet have conversation like devils; these are they that are not obedient to the Law of Christ, and therefore are justly called *Antinomians*.

Now both these paths leading from Christ, have been justly judged as erroneous, & to my knowledge, not only a matter of 18 or 20 years ago, but also

To the Reader.

Gal. 5. 1.

2 Pet. 2. 19

also within these three or foure years; there hath bin much ado, both by preaching, writing, and disputing, both to reduce men out of them, and to keep them from them, and hot contentions have been on both sides, and all, I fear me, to little purpose: for hath not the strict professor according to the Law, whilest he hath striven to reduce the loose professor, according to the Gospel, out of the *Antinomian* path, intangled both himself and others the faster in the yoke of bondage: And hath not the loose professour according to the Gospel, whilest he hath striven to reduce the strict professor according to the Law, out of the legall path, *by promising liberty from the Law, taught others, and been himself the servant of corruption.*

For this cause I, though I bee nothing, have, by the grace of God, endeavoured in this Dialogue, to walk, as a middle-man betwixt them both, in shewing to each of them his erroneous path, with the middle path (which is
Jesus

To the Reader.

Jesus Christ received truly, and walked in answerably, as a meanes to bring them both unto him, and make them both one in him : And oh ! that the Lord would be pleased so to blesse it to them, that it might be a meanes to produce that effect.

I have (as you may see) gathered much of it out of known & approved Authors, and yet have therein wronged no man : for I have restored it to the right owner again in the margin, some part of it my Manuscripts have afforded me, and of the rest I hope I may say as *Jacob* did of his venison, *Gen. 27. 20. The Lord hath brought it unto me,* (let me speak it without vain-glory) I have endeavoured herein to imitate the laborious Bee, who out of divers flowers gathers honey and wax, and thereof makes one combe : if any soule feels any sweetnesse in it, let them praise God, and pray for me who am weake in faith, and cold in love.

Burton
melan. p. 8.

E. F.

B

To



TO THE READER.

IF thou wilt please to peruse this little Book, thou shalt find great worth in it: There is a line of a gracious Spirit drawn through it, which hath fastned many precious truths together, and presented them to thy view, according to the variety of mens spirits, the various waies of presenting known truths are profitable. The Grace of God hath helped this Authour in his work, if it, in like manner, helps thee in reading, thou shalt have cause to bleesse God for these truths thus brought to thee, and for the labours of this good man, whose ends, I beleve, are very sincere for God and thy good.

Ier. Burroughes.

Occasionally lighting upon this Dialogue, under the Approbation of a learned and judicious Divine, I was thereby induced to read it, and afterwards upon serious consideration of the usefulness of it, to commend it to the people in my publique Ministry.

Two things in it especially took with me: first the matter, the maine substance being distinctly to discover the nature of the two Covenants, upon which all the mysteries both of the Law and Gospell depend. To see the first *Adam* to be *primus fœderatus*, in the one, and the second *Adam* in the other, to distinguish rightly betwixt the Law standing alone as a Covenant, and standing in subordination to the Gospell as a servant: this I assure my selfe to be the key which opens the hidden treasure of the Gospell.

As soone as God had given *Luther* but a glimpse hereof, he professeth that he seemed to be brought into Paradise againe; and the whole face of the Scripture to be changed to him: and he looked upon every truth with another eye.

Secondly, the manner; because it is an *Irenicum*, and tends to an accomodation and a right understanding. Times of Reformation have alwaies been times of division, Satan will cast out a floud after the wo-

*Portis a-
pertis Pa-
radisum in-
trasse, tom. 1*

man, as knowing that more dye by the disagreement of the humours of their owne bodies, than by the Sword, and that if men be once engaged, they will contend ; if not for truth, yet for victory.

Now if the difference be in things of lesfer consequence, the best way to quench it were silence, this was *Luthers* counsell given in an Epistle written to the Divines assembled in a Synod at *Norimberge*, *Meum consilium fuerit (cum nullum sit Ecclesia periculum) ut hanc causam sinatis, vel ad tempus sopitam, (utinam extinctam) jacere donec tutiore, & meliore tempore, animis in pace firmatis ; & charitate adunatis, eam disputatis.* I think it were good counsell concerning many of the disputes of our times.

But if the difference be of greater concernment as this is, then the way to decide it is to bring in more light which this Authour hath done, with much evidence of Scripture, backt with the authority of most moderne Divines : so that whosoever desires to have his judgement cleared in the maine controverisie, between us and the *Antinomians*, with a small expence either of money or time, he may here receive ample satisfaction ; this I testifie upon request, professing my selfe a friend both to Truth and Peace.

Novem. 12.

W. Strong.

This

THis Book at first well accomodated with so valuable a testimony as M. Caryls, besides its better approving it selfe to the choicer spirits every where, to the speedy distribution of the whole impression it might seeme a needlesse or superfluous thing to add any more to the praise thereof; yet meeting with detracting language, from some few (by reason of some phrases by them either not duly pondered, or not rightly understood) it is thought meet this second Impression, to relieve that worthy testimony which stil stands to it, with fresh supplies, not for any need the truth therein contained hath thereof, but because either the prejudice or darknesse of some mens judgements doth require it : I therefore having thoroughly perused it, cannot but testifie, that if I have any the least judgement or rellish of truth, he that finds this book finds a good thing, and not unworthy of its title, and may account the Saints to have obtained favor with the Lord in the ministration of it, as that which with great plainenesse and evidence of truth comprises the chief (if not all) the diffe-

To the Reader.

rences that have been lately engendered about the law, it hath, I must confesse, not only fortified my judgement, but also warmed my heart in the reading of it, as indeed inculcating throughout the whole Dialogue, the cleare and familiar notion of those things by which we live (as Hezekias speaks in another case) and it appeareth to me to be written from much experimentall knowledge of Christ, and teaching of the Spirit. Let all men that taste the fruit of it, confesse to the glory of God, he is no respecter of persons, and endeavour to know no man henceforth after the flesh, nor envy the compiler thereof, the honour to be accounted as God hath made him in this point, a healer of breaches, and a restorer of the over-growne paths of the Gospel: as for mine own part, I am so satisfied in this testimony I lend, that I reckon, whatever credit is thus pawned, wil be a glory to the name that stands by and avows this truth, so long as the book shall endure to record it.

Joshua Sprigge.

*Grace and peace to you in
Christ Jesus.*

My loving friend in Christ,

I Have, according to your desire, read over your Book, and find it full of Evangelicall light and life, and I doubt not, but the oftner I read it, the more true comfort I shall find in the knowledge of Christ thereby, the matter is pure, the method is Apostolicall, wherein the works of love in the right place, after the life of faith be effectually required. God hath endewed his *Fisher* with the Net of a trying understanding, and discerning judgement and discretion, whereby out of the Christaline streames of the well of life, you have taken a messe of the sweetest and wholsomest fish that the whole world can afford, which if I could daily have enough of, I should not care for the flesh, or the works thereof.

Samuell Prittie.

A Catalogue of those Writers Names out of whom
I have collected much of the matter contained in
this ensuing Dialogue.

A

Doctor Ames.

M. Aynsworth.

B.

M. Bera.

M. Bulenger.

M. Bradford.

M. Bastingius.

Bishop Babington.

M. Ball.

M. Rob. Boulton.

M. Sam. Boulton.

C

M. Calvin.

M. Culverwell.

M. Carelesse.

M. Cornwall. M. Cotton.

D

Du Plesse.

B. Downame.

D. Diodate.

M. Dixon.

M. Dyke.

E

M. Elton.

F

M. Fox.

M. Frith.

M. Forbs.

G

M. Greenham.

M. Gibbons.

M. Tho. Goodwin.

M. Gray junior.

H

B. Hall.

M. Thomas Hooker.

L

D. Luther.

M. Lightfoot.

M

Wolfgangius Musculus.

Peter Martyr.

D. Mayor.

M. Marshall.

O

Barnardine Oshiner.

P

M. Perkins.

D. Preston.

M. Pemble.

R

M. Rollock.

M. Reynolds.

M. Rouse.

S

D. Smith.

D. Sibbs.

M. Slater.

T

M. Tindal.

M. Rob. Towne.

V

D. Urban Regius.

D. Ursinus.

M. Vaughan.

W

D. Willet.

D. Williams.

M. Wilson.

M. Ward.

THE



THE
MARROW
OF
MODERN DIVINITY.

Interlocutors :

{ *Evangelista*, a Minister of the Gospel.
 Nomista, a Legalist.
 Antinomista, an Antinomian.
 Neophytus, a young Christian.

Nomista,



I R, My neighbour *Neophytus*
and I, having lately had some
conference with this our
friend & acquaintance *Anti-*
nomista, about some points of
Religion, wherein he differing from us both,
at last said he would be contented to be
judged by you our Minister : therefore have
we

The Marrow of

we made bold to come unto you, all three of us, to pray you to heare us, and judge of our differences.

Evan. You are all of you very welcome to me, and if you please to let me heare what your differences are, I will tell you what I think.

Nom. The truth is, Sir, he and I differ in very many things, but more especially about the Law: for I say the Law ought to be a rule of Life to a Beleever, and he saith it ought not.

Nes. And surely, Sir, the greatest difference betwixt him and I, is this: He would perswade me to beleeve in Christ, and bids me rejoyce in the Lord, and live merrily, though I feele never so many corruptions in my heart, yea though I be never so sinfull in my life; the which I cannot do, nor I think ought not to do, but rather to feare, and sorrow, and lament for my sins.

Anti. The truth is, Sir, the greatest difference is betwixt my friend *Nomista* and I, about the Law, and therefore that is the greatest matter we come unto you about.

Evan. I remember, the Apostle *Paul* willeth *Titus* to avoid contentions and strivings about the Law, because they are unprofitable and vain: and so I feare me yours have been.

Tim. 3. 9.

Nom. Sir, for mine owne part I hold it very

very meet, that every true Christian should be very zealous for the holy Law of God, especially now when a company of these Antinomians do set themselves against it, and do what they can quite to abolish it, and utterly to root it out of the Church: surely, Sir, I think it not meet they should live in a Christian Common-wealth.

Evan. I pray you, neighbour *Nomista*, be not so hot, neither let us have such unchristian-like expressions amongst us, but ^{1 Cor. 4. 21.} let us reason together in love, and with the spirit of meeknesse, as Christians ought to doe. I confesse with the Apostle, *it is good to be zealously affected alwayes in a good thing:* ^{Gal. 4. 18.} But yet as the same Apostle said of the Jews, so I feare me I may say of some Christians, that *they are zealous of the Law*, yea ^{Act. 21. 20} some would be Doctors of the Law, and yet neither understand *what they say, nor whereof* ^{1 Tim. 1. 17.} *they affirme.*

Nom. Sir, I make no doubt but that I both know what I say, and whereof I affirme, when I say and affirme, that the holy Law of God ought to be a rule of Life to a beleever; For I dare pawne my soule of the truth of it.

Evan. But what Law do you mean?

Nom. Why Sir, what Law do you think I mean? Is there any more Lawes then one?

Evan.

The Marrow of

Rom. 3. 27.
Gal. 6. 2.

Evan. Yea, in the Scriptures there is mention made of divers Lawes, but they may all be comprised under these three, to wit, the law of works, the law of faith, and the law of Christ: and therefore I pray you tell me, when you say the Law ought to be a rule of life to a believer, which of these three Lawes you mean?

Nom. Sir, I know not the difference betwixt them; but this I know, that the Law of the Ten Commandements, commonly called the Morall Law, ought to be a Rule of Life to a beleever.

Evan. But the Law of the Ten Commandements, or Morall Law, may be either said to be the matter of the law of works, or the matter of the law of Christ; and therefore I pray you tell me in whether of these senses you conceive it ought to be a rule of Life to a Beleever.

Nom. Sir, I must confesse I do not know what you mean by this distinction; but this I know, that God requires that every Christian should frame and lead his life according to the rule of the ten Commandements, the which if he do, then may he expect the blessing of God both upon his soule and body, and if he do not, then can he expect nothing else but his wrath and curse upon them both.

Evan.

Evan. The truth is, neighbour *Nomista*, the Law of the Ten Commandments, as it is the matter of the Law of Works, ought not to be a rule of Life to a Beleever: but in thus saying, you have affirmed that it ought, and therefore therein you have erred from the truth. And now friend *Antinomista*, that I may also know your judgement, when you say the Law ought not to be a rule of Life to a Beleever, I pray you tell me what Law you mean?

Ant. Why, I mean the Law of the Ten Commandments.

Evan. But whether doe you mean that Law, as it is the matter of the law of works, or as it is the matter of the Law of Christ?

Ant. Surely, Sir, I doe conceive that the Ten Commandments are no way to be a rule of Life to a Beleever, for Christ hath delivered him from them.

*Antinomian
tenent none
ye Law.*

Evan. But the truth is, the Law of the Ten Commandments, as it is the matter of the Law of Christ, ought to be a rule of Life to a Beleever; and therefore you having affirmed the contrary, have therein also erred from the truth.

Nom. The truth is, Sir, I must confesse; I never tooke any notice of this three-fold Law, which it seems is mentioned in the New Testament.

Ant.

The Marrow of

Ant. And I must confesse, if I tooke any notice of them, I never understood them.

Evan. Well, give me leave to tell you, that so far forth as any man comes short of the true knowledge of this threefold Law, so far forth he comes short both of the true knowledge of God, and of himselfe; And therefore I wish you both to consider of it.

Nom. Sir, if it be so, you may do well to be a means to informe us, and help us to the true knowledge of this threefold Law: and therefore I pray you first tell us what is meant by the law of works?

*Sal on the
Cov. of
grace, p. 9.
Com. pla.
Eng. p. 118.*

Evan. The law of works, opposed to the law of faith, *Rom. 3. 27.* holds forth as much as the Covenant of works: for it is manifest, saith *Musculus*, that the word which signifieth covenant or bargain, is put for law; so that you see the Law of workes, is as much to say as the Covenant of works, the which Covenant the Lord made withall mankind in *Adam* before his fall, the summe whereof was, *Doe this, and thou shalt live*; And, *If thou do it not, thou shalt die the death*. In which Covenant there was first contained a precept; *Doe this*; Secondly, a promise joyned unto it, *If thou doe it, thou shalt live*; Thirdly, a like threatning. *If thou doe it not, thou shalt die the death*. Imagine, saith *Musculus*, that God had said to *Adam*, Loe, to
the

*Lev. 18. 5.
Gen. 2. 17.
Anef. mcd.
Eng. p. 48.*

the intent that thou maist live, I have gi- Com. pl. 4.
ven thee liberty to eat, and have given thee p. 31.
abundantly to eat : let all the fruits of Pa-
radise be in thy power, one Tree except,
which see thou touch not, for that I keep it
to mine own authority: the same is the Tree
of knowledge of good and evill, If thou
touch it, the meat thereof shall not be life,
but death.

Nom. But Sir, you said that the Law of
the Ten Commandements, or Morall Law,
may be said to be the matter of the Law of
works: and you have also said, that the Law
of works is as much to say as the Covenant
of works: whereby it seems to me you hold
that the Law of the Ten Commandements
was the matter of the Covenant of works
which God made with all mankind in A-
dam before his fall.

Evan. That's a truth agreed upon by all
Authors and Interpreters that I know :
And indeed, the Law of works (as a learned Downham x
Author saith) signifies the Morall Law ; and on Just.
the Morall Law strictly and properly taken, p. 443. 455.
signifies the Covenant of works.

Nom. But Sir, what is the reason you call
it but the matter of the covenant of works? x

Evan. The reason why I rather chuse to
call the Law of the Ten Commandements why the Decalogue
the matter of the Covenant of works, is called so
than of
coven. I not ye
coven't it selfe.

then the Covenant it self, is because I conceive that the matter of it cannot properly be called the Covenant of works, except the form be put upon it, that is to say, except the Lord require, and man undertake to yeeld perfect obedience thereunto, upon condition of eternall life and death: And therefore till then it was not a Covenant of works betwixt God and all mankinde in *Adam*. As for example you know, that although a servant have an ability to do a masters work, and though a master have wages to bestow upon him for it, yet is there not a Covenant betwixt them till they have thereupon agreed. Even so, though man at the first had power to yeeld perfect and perpetuall obedience to all the Ten Commandments; and God had an eternall life to bestow upon him, yet was there not a Covenant betwixt them till they were thereupon agreed.

Nom. But Sir, you know there is no mention made in the book of *Genesis*, of this Covenant of works, which you say was made with man at first.

Salon the
Covenant,
p.6.

Evan. Though we reade not the word *Covenant* betwixt God and man, yet have we there recorded what may amount to as much; for God provided and promised to *Adam* eternall happinesse and called for perfect

fect obedience, which appears from Gods threatning, *Gen. 2. 17.* For if man must die if he disobeyed, it implies strongly, that Gods covenant was with him for life, if he obeyed.

Nom. But Sir, you know the word *Covenant* signifies a mutuall promise, bargain, and obligation betwixt two parties. Now though it is implied, that God promised man to give him life if he obeyed, yet we read not that man promised to be obedient.

Walker on the Covenant. p. 39.

Evan. I pray take notice, that God doth not alwayes tie man to verball expressions, but doth often contract the Covenant in rec- all impressions in the heart and frame of the creature : And this was the manner of covenanting with man at the first, for God had furnished his soule with an understanding mind, whereby he might discern good from evill, and right from wrong, and not onely so, but also in his will was most great uprightnesse, and his instrumentall parts were orderly framed to obedience: the truth is, God did ingrave in mans soule, wisdom, and knowledge of his will; and works, and integrity in the whole soule, and such a fitnessse in all the powers thereof, that neither the mind did conceive, nor the heart desire, nor the body put in execution any thing but

Sal. on the Covenant, p. 5.

cal. insir. p. 8. Eccl. 7. 27.

Baling cat. p. 9.

that which was acceptable to God: so that man endowed with these qualities, was able to serve God perfectly.

Nom. But Sir, how could the Law of the Ten Commandments be the matter of this Covenant of works, when they were not written, as you know, till the time of *Moses*.

Evan. Though they were not written in Tables of stone untill the time of *Moses*, yet were they writ in the Tables of mans heart in the time of *Adam*; for we reade, that man was created in the image or likeness of God, *Gen.* 1. 27. And the Ten Commandments are a Doctrine agreeing with the eternall wisdom and justice that is in God, wherein he hath so painted out his own nature, that it doth in a manner expresse the very Image of God. And doth not the Apostle say, that the Image of God consists in knowledge, righteousness, and true holiness, and is not knowledge, righteousness, and true holiness the perfections of both the tables of the law. And indeed, saith *M. Rollock*, it could not well stand with the justice of God to make a covenant with man under the condition of holy and good works, and perfect obedience to his Law, except he had first created man holy & pure, and ingraven his law in his hart whence those good works should proceed.

Nom. But yet I cannot but marvel that
God,

Hyssin. cat.

p. 517.

Cal. Inj.

p. 190.

Col. 3. 10.

Eph. 4. 34.

Treat. of
effectuall
Cal. p. 20,
or there-
abouts.

God, in making the covenant with man, did make mention of no other commandement then that of the forbidden fruit.

Evan. Doe not marvell at it, for by that one species of sin, the whole genus or kind is shewn, as the same Law being more clearly unfolded, *Deut. 27. 26. Gal. 3. 10.* doth expresse: And indeed, in that one Commandement the whole worship of God did consist, as obedience, honour, love, confidence, and religious feare, together with the outward abstinence from sin, and reverent respect to the voice of God. Yea, herein also consisted his love, and so his whole duty to his neighbour: so that as a learned writer saith, *Adam* heard as much in the garden, as *Israel* did at *Sinai*, but only in fewer words, and without thunder.

Hugo. Grot. desc. s. fid. p. 71.

Lightfoot miscela. p. 282.

Now. But Sir, ought not man to have yeelded perfect obedience to God, though this Covenant had not bin made betwixt them?

Evan. Yea indeed, perfect and perpetuall obedience was due from man unto God, though God had made no promise to man; for when God created man at first, he put forth an excellencie from himself unto him; and therefore it was the bond and tie that lay upon man to return that again unto God, so that man being Gods creature by the law of creation, he owed all obedience and subjection to God his Creator.

Reynolds on P. 1107 p. 403.

Now.

Nom. Why then was it needfull that the Lord should make a covenant with him, by promising him life, and threatning him with death.

Reynolds
on *Psal.*
110.p.405.

Gibbons
on *Gen.*
p. 97.
Bal on the
Cov. p. 11.

Reynolds
on *Psal.*
110.p.406.

Evan. For answer hereunto, in the first place I pray you understand, that man was a reasonable creature, and so out of judgement, discretion and election, able to make choice of his way, and therefore it was meet there should be such a covenant made with him, that he might according to Gods appointment serve him after a reasonable manner. Secondly, it was meet there should be such a covenant made with him, to shew that he was not such a Prince on earth, but that he had a Sovereaign Lord; therefore God set a punishment upon the breach of his Commandement, that man might know his inferiority, and that things betwixt him and GOD, were not as betwixt equals. Thirdly, it was meet there should be such a covenant made with him, to shew that he had nothing by personal, immediate, and underived right, but all by gift and gentleness: so that you see it was an equal Covenant which God out of his prerogative royall made with mankind in *Adam* before his fall

Nom. Well, Sir, I do perceive that *Adam* and all mankind in him were created most holy.

Evan.

Evan. Yea, and most happy too, for God placed him in Paradise in the midst of all delightfull pleasures and contents, wherein he did enjoy most neare and sweet communion with his Creatour, in whose presence is fulnesse of joy, and at whose right hand is pleasures for evermore. So that if Adam had received of the *Tree of Life*, by taking and eating of it while he stood in the state of Innocencie before his fall, he had certainly beene established in a happy estate for ever, and could not have beene seduced and supplanted by Satan, as some learned men doe think, and as Gods own words seeme to imply. *Gen. 3. 22.*

Psal. 16.
11.

Walker on
the Cove-
nant, p. 89.

Nom. But it seemeth that Adam did not continue in that holy and happy estate.

Evan. No indeed, for he disobeyed Gods expresse command, in eating the forbidden fruit, and so became guilty of the breach of the Covenant.

M. Stat. on
the 1. Cov.

Nom. But Sir, how could Adam, who had his understanding so sound, and his will so free to choose good, be so disobedient to Gods expresse command?

Evan. Though he and his will were both good, yet were they mutably good, so that he might either stand or fall at his owne election or choice.

Deut. Path
way p. 304.

Nom. But why then did not the Lord create

create him immutable ? or why did hee not so over-rule him in that action, that hee might not have eaten the forbidden fruit ?

Reynolds
on Psal.

110.p.406.

Cal. Instit.
p.81.

Reynolds
on Psal.

110.p.406

Evau. The reason why the Lord did not create him immutable, was because hee would be obeyed out of judgement, and free choice, and not by fatall necessity, and absolute determination; and withall let mee tell you, it was not reasonable to restraine God to this point, to make man such a one as would not, or could not sinne at all, for it was at his choyce to create him how hee pleased, but why he did not uphold him with strength of stedfast continuance, that resteth hidden in Gods secret Counsell: howbeit this we may certainly conclude, that *Adams* state was such, as served to take away from him all excuse, for hee received so much, that of his owne will he wrought his owne destruction, because this act of his was a wilfull transgression of a Law, under the precepts wherof he was most justly created, and unto the malediction whereof hee was as necessarily and righteously subject if he transgressed; for as by being Gods creature hee was to bee subject to his will, so by being Gods prisoner, hee was as justly subject to his wrath, and that so much the more, by how much the precept was most just,

just, the obedience more easie, the transgression more unreasonable, and the punishment more certaine.

Nom. And was *Adams* sinne and punishment imputed unto his whole off-spring.

Evan. Yea indeed, for saith the Apostle, *Death passed upon all men, for that^x all have* Rom. 5.12
^x*sinned, or, in Whom all have sinned*, that is, Cal. Instit. p.106,107.
in *Adam*; the very truth is, *Adam* by his fall threw down our whole nature headlong into the same destruction, and drowned his whole off-spring in the same gulph of misery: and the reason is, because by Gods appointment hee was not to stand or fall, as a single person onely, but as a common publike person, representing all man-Goodwin Trium. Faith, p.85.
kinde to come of him, therefore as all that happinesse, all those gifts and endowments which were bestowed upon him, were not bestowed upon him alone, but also upon the whole nature of man, and as that Covenant which was made with him, was made with whole mankinde; even so he by breaking Covenant lost all, as well for us, as for himselfe, as hee received all for himselfe and us, so hee lost all both for himselfe and us.Pemble vind. 2d. p.99.

Nom. Then Sir, it seemeth that by *Adams* breach;

breach of Covenant, all mankinde were brought into a miserable condition.

Sev:n gol. cand.p.3. *Basting: Cat.p.10.* *Urban. Rez in ch.lev. to Emaus, p.12.* *Chof. Ser. p.9.* *Com. pla. p.14.* *Evan.* All mankinde by the fall of *Adam* received a two-fold damage; first, a deprivation of all originall goodnesse: Secondly, an habituall naturall pronenesse to all kinde of wickednesse; for the image of *G O D*, after which they were created, was forthwith blotted out, and in place of wisdome, righteousnesse and true holinesse, came blindness, uncleannesse, falshood and injustice: the very truth is, our whole nature was thereby corrupted, defiled, deformed, depraved, infected, made infirme, fraile, malignant, full of venome, contrary to *G O D*, yea enemies and rebels unto him; so that, saith *Luther*, this is the title we have received from *Adam*, in this one thing we may glory, and in nothing else at all, namely that every Infant that is borne into this world, is wholly in the power of sinne, death, Satan, hell, and everlasting damnation: nay, saith *Musculus*, the whirl-pool of mans sinne in Paradise, is bottomlesse and unsearchable.

Nom. But Sir, me thinks it is a strange thing, that so small an offence as the eating of the forbidden Fruit seemes to be, should plunge whole mankind into such a gulph of misery.

The greater Evan. Though at the first glance it seem
of *Adams sinne.* to

to be a small offence ; yet if thou look more wishly upon the matter, it will appeare to be an exceeding gear offence, for thereby intolerable injury was done unto God : as first, his dominion and authority in his holy command was violated ; Secondly, his justice, truth and power, in his most righteous threatnings, were despised ; Thirdly, his most pure and perfect Image, wherein man was created in righteousness and true holiness, was utterly defaced ; Fourthly, his glory, which by an active service the creature should have brought to him, was lost & despoiled : nay, how could there be a greater sin committed, then that, when *Adam* at that one clap broke all the ten Commandments.

Reynolds
on Pl. 110.
p. 407.

Lightfoot
miscela.
p. 183.

Nom. Did he breake all the ten Commandments, say you, Sir, I beseech you shew me wherein ?

Evan. 1. He chose himself another God, *Ibid.* when he followed the Devill.

2. He idolized and defiled his own belly, as the Apostles phrase it, *He made his belly his god.*

3. He took the name of God in vain, when he beleevd him not.

4. He kept not the rest and estate wherein God had set him.

5. He dishonoured his Father which was
in

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Com. pla. p. 14.

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5. He dishonoured his Father which was
in

in heaven, and therefore his dayes were not prolonged in that land which the Lord his God had given him.

6. He massacred himselfe, and all his posteritie.

7. From *Eve* he was a virgin, but in eyes and minde he committed spirituall fornication.

8. He stole (like *Achan*) that which God had set aside not to be medled with, and this his stealth is that which troubles all Israel, the whole world.

9. He bare witnesse against God, when he beleevved the witnesse of the Devil above him.

10. He coveted an evill covetousnesse, like *Amnon*, which cost him his life, and all his progeny. Now whosoever considers what a nest of evils here were committed at one blow, must needs, with *Musculus*, see our case to be such, that we be compelled every way to commend the justice of God, and to condemne the sin of our first parents, saying concerning all mankind, as the Prophet *Hosea* doth concerning Israel, *O Israel thou hast destroyed thy self.*

Com. pla.
2. 13.

Hos. 13. 9.

Nom. But Sir, had it not been possible for *Adam* both to have holpen himself and his posterity out of this misery, by renewing the same Covenant with God, and keeping it for afterwards?

Evan.

Evan. No, by no means, for the Covenant of works was a covenant no way capable of renovation, when he had once broke it he was gone for ever, because it was a covenant between two friends, but now fallen man was become an enemy: And besides, it was an impossible thing for *Adam* to have performed the conditions which now the justice of God did necessarily require at his hands, for he was now become lyable to the payment of a double debt, to wit, the debt of satisfaction for his sinne committed in time past, and the debt of perfect and perpetuall obedience for the time to come: and he was utterly unable to pay either of them.

Bolton,
true bound
p. 135.

*Adam unable
to renew the
Covenant.*

Nom. Why was he unable to pay the debt of satisfaction for his sin committed in time past?

Evan. Because his sin in eating the forbidden fruit, (for that is the sin I mean) was committed against an infinite and eternall good, & therefore merited an infinit and eternal satisfactiō, which was to be either some temporall punishment equivalent to eternall damnation, or eternall damnation it selfe. Now *Adam* was a finite creature, therefore between finite and infinit there could be no proportion, so that it was impossible for *Adam* to have made satisfaction by any temporall punishment, and if he had undertaken

Ursin cat.
p. 112.

taken to have satisfied by an eternal punishment, he should alwayes have been satisfying, and never have satisfied, as is the case of the damned in hell.

Nom. And why was he unable to pay the debt of perfect and perpetuall obedience for the time to come?

Ursin. cat.
p. 112.

Evan. Because his precedent power to obey, was by his fall utterly impaired, for thereby his understanding was both feeble and drowned in darknesse, and his will was made perverse, and utterly deprived of all power to will well, and his affections were

Cal. Instit.
p. 117.

Bolton,
true boun.
p. 133.

quite set out of order, and all things belonging to the blessed life of the soule were extinguished both in him & us, so that he was become impotent, yea dead, and therefore not able to stand in the lowest terms to perform the meanest condition: the very truth is, our father *Adam* falling from God, did by his fall so dash him and us all in peeces, that there was no whole part left either in him, or us, fit to ground such a Covenant upon. And this the Apostle witnesseth, both when he saith, *We are of no strength; And, the Law was made weake, because of the flesh.*

Rom. 5. 6.
Rom. 8. 2.

Nom. But Sir, might not the Lord have pardoned *Adams* sinne, without satisfaction?

Evan.

Evan. O no, for justice is essentiall in God, and it is a righteous thing with God, that every transgression receive a just recompence; and if recompence be just, it is unjust to pardon sinne, without satisfaction; and though the Lord had pardoned and forgiven his former transgression, and so set him in his former condition of amity and friendship, yet having no power to keep the Law perfectly, he could not have continued therein.

Nomista. And is it also impossible for any of his posterity to keep the Law perfectly?

Evan. Yea indeed, it is impossible for any meer man, in the time of his life, to keep it perfectly, yea though he be a regenerate man; for the Law requireth of man, that he love the Lord with all his heart, soule and might; and there is not the holiest man that lives, but he is flesh as well as spirit, in all parts and faculties of his soule, and therefore cannot love the Lord perfectly: yea, and the Law forbiddeth all habituell concupiscence, not only saying, *thou shalt not consent to lust*, but *thou shalt not lust*. It doth not only command the binding of lust, but forbids also the being of lust: And who in this case can say, *my heart is clean*? So y^t Adams sinned so soon^e as he consented to eat the forbidden fruit.

Antin. Then friend *Nomista*, take notice

*Lightfoot
Miscela.
p. 282.*

I pray, that as it was altogether impossible for *Adam* to returne unto that holy and happy estate wherein he was created by the same way he went from it, so is it for any of his posteritie; and therefore I remember one faith very wittily, the Law was *Adams* lease when God made him tenant of *Eden*, the conditions of which bond when he kept not, he forfeited himself and all us. God read a lecture of the Law to him before he fell, to be a hedge to him to keep him in Paradise: but when *Adam* would not keep within compasse, this Law is now become as the flaming sword at *Eden* gate, to keep him and his posterity out.

Nom. But Sir, you know that when a Covenant is broken, the parties that were bound, are freed and released from their engagements, and therefore me thinks both *Adams* and his posterity should have been released from the Covenant of works, when it was broken, especially considering they have no strength to performe the condition of it.

Adam and his posterity still engaged to performe the covenant. *Evan.* Indeed, it is true in every Covenant, if either party faile in his duty, and performe not his condition, the other party is thereby freed from his part, but the party failing is not freed till the other release him: and therefore though the Lord be freed from per-

per-

performing his condition, that is, from giving to man eternall life; yet so is not man from his part: no, though strength to obey be lost, yet man having lost it by his owne default, the obligation to obedience remains still, so that *Adam* and his off-spring are no more discharged of their duties, because they have no strength to doe them, than a debtor is quitted of his bond, because he wants money to pay it. And thus neighbour *Nomista*, I have according to your desire, endeavoured to help you to the true knowledge of the law of works.

Ant. I beseech you, Sir, proceed to help us to the true knowledge of the Law of Faith.

Evan. The *Law of Faith* is as much to say as the *Covenant of grace*, or the Gospel, which signifieth good, merry, glad, and joyfull tidings, that is to say, that God, to whose eternall knowledge all things are present, and nothing past, or to come, foreseeing mans fall, before all time purposed, and in time promised, and in the fulnesse of time performed, the sending of his Sonne Jesus Christ into the world, to help and deliver fallen mankind.

Ant. I beseech you, Sir, let us heare more of these things and first of all shew how we are to conceive of Gods eternall purpose in sending of Jesus Christ.

Evan.

*The law of
Faith.*

Tindal,
path. to
holy Scrip.
p. 378.
2 Tim. 1. 9
Eph. 3. 11.
Rom. 1. 2.
Gal. 4. 4.

Reynolds
on. Pl. 110.
p. 407. 408

Williams
7 gold. can.
p. 319.

Hooker,
souls Just.
p. 177.

Evan. Why here the Learned frame a kind of conflict in Gods holy attributes, and by a liberty which the Holy Ghost from the language of holy Scripture alloweth them, they speak of God after the manner of men, as if he were reduced to some straits and difficulties, by the crosse demands of his severall Attributes : for *Truth* and *Justice* stood up and said, that man had sinned, and therefore man must die; and so called for the condemnation of a sinfull, and therefore worthily accursed creature, or else they must be violated : for thou saidst (say they to God) *in what day that thou eatest of the tree of the knowledge of good and evill, thou shalt die the death.* *Mercy* on the other side pleaded for favour, and appeales to the great Court in Heaven, and there it pleads, saying, *Wisdom*, and power, and goodnesse, have been all manifest in the Creation; and *Anger* and *Justice*, they have been magnified in mans misery that he is now plunged into by his fall ; but I have not yet been manifested : O, let favour and compassion be shewed towards man, wofully seduced and overthrowne by Satan. O, said they unto God, it is a royall thing to relieve the distressed; and the greater any one is, the more placable and gentle he ought to be. But *Justice* replied, If I be offended, I must be satisfied

satisfied and have my right. And therefore I require, that man who hath lost himselfe by his disobedience, should for remedy set obedience against it, and so satisfie the judgement of God. Therefore the wisdome of God became an umpire, and devised a way to reconcile them, concluding that before there could bee reconciliation made, there must bee two things effected; first, a satisfaction of Gods justice; secondly, a reparation of mans nature: which two things must needs be effected by such a middle and common person, that had both zeale toward God, that he might bee satisfied, and compassion toward man that hee might be repaired. Such a person, as having mans guilt and punishment translated on him, might satisfie the justice of God, and as having a fulnesse of Gods spirit and holinesse in him, might sanctifie and repaire the nature of man: And this could bee none other but Jesus Christ, one of the three Persons of the blessed Trinity; And therefore hee, by his Fathers ordination, his owne voluntary suscepcion, and the holy Spirits sanctification, was fitted for the businesse: whereupon there was a speciall covenant, or mutuall agreement made betweene God and Christ, as is expressed, *Isa. 43. vers. 10.* That if Christ would make himselfe a sacrifice

Cal. Instit.
P. 117.

Reynolds,
Psal. 110.
P. 408.

Ibid.

Ames med.
P. 74.

Tb. Good-
win.
Christ set
forth. p. 75

Ainsworth
on the text
Goodw.
Christ set
forth. p. 75

Psa. 40. 7, 8
Cal. Infit.
p. 117.

for sinne, then hee should see his seed, he should prolong his dayes, and the pleasure of the Lord should prosper by him. So, in *Psal. 89. 19.* the mercy of this Covenant betweene God and Christ, under the type of Gods Covenant with *David*, are set forth: *Thou spakest in visions to thy Holy One, and saidst, I have laid helpe upon one that is mighty, or as the Chaldee expoundeth, one mighty in the Law.* As if God had said concerning his Elect, I know that these will breake, and never be able to satisfie me, but thou art a mighty and substantiall person, able to pay me, therefore I will look for my debt of thee (as *Parau* well observes) God did as it were say to Christ, What they owe me, I require it all at thy hands. Then said Christ, *Loe, I come to doe thy will!* In the volume of thy booke it is written of me, *I delight to do thy Will, O my God, yea, thy Law is in my heart.* Thus Christ assented, and from everlasting stroke hands with God, to put upon him mans person, and to take upon him his name, and to enter in his stead in obeying his Father, and to do all for man that he should require, and to yeeld in mans flesh the price of the satisfaction of the just judgment of God, and in the same flesh to suffer the punishment that man had deserved; And this he undertook under the penalty that lay upon

upon man to have undergone : and thus was Justice satisfied, & Mercy magnified by the Lord Jesus Christ, and so God took Christs single bond whence Christ is not onely called the *Surety of the Covenant for us*, Heb. 7: 22. but the *Covenant it selfe*, Isa. 49. 8. And God laid all upon him, that he might be sure of satisfaction, protesting that he would not deal with us, nor so much as expect any payment from us, such was his grace. And thus did our Lord Jesus Christ enter into the same *covenant of Works* that *Adam* did, to deliver beleevers from it ; he was contented to be under all that commanding, revenging authority which that Covenant had over them, to free them from the penalty of it ; and in that respect *Adam* is said to bee a **type of Christ*, as you have it, *Romans 5. 14. x how Adam is sd who was the type of him that was to come.* Unto which purpose the titles which the Apostle gives these two, *Christ* and *Adam*, are exceeding observable : he calls *Adam* the *first man*, and Christ our Lord the *second man*, speaking of them as if there never had beene any more men in the World besides these two, thereby making them the head and root of all mankind, they having as it were the rest of the sons of men included in them : the first man is called the *earthly man*, the second man Christ is called the

Hockers
souls just.

p. 174.
Goodwin,
Christ set
forth, p. 83.
84.

x how Adam is sd
to be a type of Chr

1 Cor. 15.
47.

1 Cor. 15.
58.

Lord from heaven. The earthly man had all the sons of men born into the world, included in him, and is so called in conformity unto them the first man. The second man, Christ, is called the *Lord from heaven*, who had all the Elect included in him, who are said to be the *first-borne*, and to have their *names written in heaven*, *Hebrews 12.13.* and therefore are oppositely called *heavenly-men*: so that these two, in Gods account, stood for all the rest. And thus you see, that the Lord willing to shew mercy to the creature fallen, and withall to maintaine the authority of his law, tooke such a course as might best manifest his clemency and severity; Christ entred into covenant, and became surety for man, and so became liable to many ingagements; for he that answers as a surety, must pay the same sum of mony that the debtor oweth.

*Bal of the
cov. p. 289.*

*Ibid. p. 287
208.*

And thus have I endeavoured to shew you how wee are to conceive of Gods eternall purpose in sending of Jesus Christ to helpe and deliver fallen mankind.

Ant. I beseech you, Sir, proceed also to the second thing, and first tell us, when the Lord began to make a promise to helpe and deliver fallen mankind?

xx *Evan.* Even the same day that he sinned,
which as I suppose, was^{x x} the very same day
he

he was created; for *Adam* by his sinne being
become the *child of wrath*, and both in body
and in soule subject to the curse, and seeing
nothing due to him but the wrath and ven-
geance of God, he was *afraid*, and sought to
hide himselfe from the presence of God; where-
upon the Lord promised Christ unto him,
saying to the Serpent, *I will put enmity be-
tween thee and the woman, and between thy seed
and her seed; He, that is to say the seed of
the woman (for so is the Hebrew text) shall
break thy head, and thou shalt bruise his heele.*
This promise of Christ, *the womans seed*, was
the Gospel, and the only comfort of *Adam*,
Abel, *Enoch*, *Noah*, and the rest of the god-
ly Fathers, untill the time of *Abraham*.

Gen. 3. 10.

Verf. 15.

Urban Reg
on Christs
sermon to
Emaus.

Nom. I pray you, Sir, what ground have
you to think that *Adam* fell the same day he
was created?

*Ada sinned y
first day. see*

Evan. My gound for this opinion is, *Psa.*
94. 12. which text Mr. *Aynsworth* makes to
be the 13. verse, and reads it thus, but man
in honour doth not lodge a night; hee is
likened to beasts that are silenced. This may
be minded (saith he) both for the first man
Adam, who continued not in his dignity,
and for all his children.

& further pag 71.

Aynsworth n.n.

Ant. But Sir, doe you thinke that *Adam*
and those others did understand that promi-
sed seed to be meant of Christ?

*Adam offered
sacrifice.*

Lightsfoot

Miscela.

p. 186.

Fau. meth.

on Bib. p.

15.

Walker on

the Cove-

nant. p. 59.

x beasts not sub-

ject to morta-

lity before Ad-

am.

not y skins clo-

thing did typify.

Gibbens

on Gen.

Evan. Who can make any doubt but that the Lord had acquainted *Adam* with Christ, betwixt the time of his sinning, and the time of his sacrificing, though both on a day.

Ant. But did *Adam* offer sacrifice?

Evan. Can you make any question, but that the bodies of those beasts, whose skins went for a covering for his body, were immediatly before offered in sacrifice for his soul? Surely those skins could be none other but of beasts slaine and offered in sacrifice; for before *Adam* fell, beasts were not subject to mortalitie, nor slaying; And Gods cloathing of *Adam* and his wife with skins, signified that their sin and shame was covered with Christs righteousness. And questionlesse the Lord had taught him, that his sacrifice did signifie his acknowledgement of his sin, and that hee looked for the seed of the woman promised to bee slaine in the evening of the world, therby to appease the wrath of God for his offence, the which undoubtedly he acquainted his sons, *Cain* and *Abel* with, when he taught them also to offer sacrifice.

Ant. But how doth it appeare, that this his sacrificing was the very same day that he sinned?

Evan. It is said, *John 7. 13.* concerning Christ, that they sought to take him, yet no man

Adam sacrificed

the

same

day when he

sinned.

Mar. 14. 42

man laid hands on him., because his *houre* was not yet come. But after that, when the time of his sufferings was at hand, hee himselfe said, *The hour is come:* which day is expressely set downe by the Evangelist *Marke*, to bee the *sixth day*, and *ninth houre* of that day, when *Christ* through the eternall Spirit offered up himselfe without spot to God. Now if you compare this with *Exodus* 12. 6. you shall find, that the Paschall Lambe, a most lively type of *Christ*, was offered the very same day and houre, even the 6. day, and 9. hour of the day, which was at 3 of the clock in the afternoon: and the Scripture testifieth that *Adam* was created the very same sixth day, which gives us ground to think that he sinned the same day. And doe not the fore-alleadged scriptures afford us warrant to beleeve that it was the very same hour of that day when *Christ* entred mystically and typically upon the work of redemption, in being offered as a sacrifice for *Adams* sinne? And surely wee may suppose that the covenant (as you heard) being broken between *God* and *Adam*, Justice would not have admitted of one houres respite before it had proceeded to execution, to the destruction both of *Adam*, and the whole Creation, had not *Christ* in the very nick of time stood as the *Ram* (or rather the Lambe) in the bush,

Mar. 15.

34, 32.

Heb. 9. 14.

Ans^r. on
the text.

Gen. 1. 26.

further reason
why *Adam* sinned
on the first day
after his creation

n. n. Rev. 13. 8.
Walker on x
the cov.
p. 42.

and stepped in to performe the worke of the covenant. And hence I conceive it is, that Saint *John* calls him the *Lambe slain from the beginning of the world*; For as the first state of Creation was confirmed by the covenant which God made with man, and all creatures were to be upheld by means of observing the law and condition of that Covenant, so that Covenant being broken by man, the world should have come to ruine, had it not been as it were created anew and upheld by the covenant of grace in Christ.

Ant. Then, Sir, you thinke that *Adam* was saved.

Aynsworth
on *Gen.*

Gibbons
on *Gen.*

Adam beleev'd
in Christ.

Evan. The *Hebrew* Doctors hold that *Adam* was a repentant sinner, and say, that he was by wisdom (that is to say by faith in Christ) brought out of his fall, yea and the Church of God doth hold, and that for necessary causes, that hee was saved by the death of Christ: yea, saith *M. Vaughan*, it is certain he beleev'd the promise concerning Christ, in whose commemoration he offered continuall sacrifice, and in the assurance thereof hee named his wife *Heva*, that is to say, *life*; and he called his son, *Seth*, settled, or perswaded in Christ.

Ant. Well, now I am perswaded that *Adam* did understand this seed of the woman to be meant of Christ.

Evan.

Evan. Assure your selfe, that not only *Adam*, but all the rest of the godly Fathers did so understand it, as is manifest, in that the *Thargum* or Chalde Bible, which is the ancient translation of Jerusalem, hath it thus:

Between thy sonne, and her sonne. Adding further by way of comment, *So long, O serpent, as the womans children keepe the law, they kill thee; and when they cease to do so, thou stingeſt them in the heele, and haſt power to hurt them much: but whereas for their harme there is a ſure remedy, for thee there is none, for in the laſt dayes they ſhall cruſh thee all to peeces by means of Chriſt their King.* And this was it which did ſupport and uphold their faith untill the time of *Abraham*.

Ant. What followed then?

Evan. Why then the promise was turned into a Covenant with *Abraham* and his ſeed, and oftentimes repeated, that in his ſeed all nations ſhould be bleſſed. Which promise and Covenant was the very voyce it ſelfe of the Goſpel, it being a true testimony of Jeſus Chriſt, as the Apoſtle *Paul* beareth witneſſe, ſaying, *The Scripture fore-ſeing that God would juſtifie the Gentiles through faith, preached before the Goſpell unto Abraham, ſaying, In thee ſhall all the Nations of the Earth be bleſſed.* And the better to confirme *Abrahams* faith in this promise of Chriſt,

Vrb. Reg.
on Chriſts
ſermon to
Emaus.

Dupleſ.
truneſſe of
Chr. relig.
P. 226.

Gen. 12. 12
Gen. 18. 18
Gen. 20. 12

Gal. 3. 8.

Melchisedec.

Heb. 7. 12.

Heb. 6. 20.

Jer. 23. 6.

Isa. 9. 6.

*Dixon on
the Heb.**Williams*

7 gold can.

F. 330. 331

n. n.

Christ, it is said, *Gen 14. 19.* that *Melchisedec* came forth and met him, and blessed him. Now, saith the Apostle, this *Melchisedec* was a Priest of the most High God, and King of Righteousnesse, and King of Peace, without father, and without mother, and so like unto the Sonne of God, who is a Priest for ever after the order of *Melchisedec*, and both King of Righteousnesse, and King of Peace; yea, & without father, as touching his manhood, and without mother as touching his Godhead. Whereby we are given to understand, that it was the purpose of God, that *Melchisedec* should in these particulars resemble the person and office of Jesus Christ the Son of God, and so by Gods owne appointment be a type of him to *Abraham*, to ratifie and confirm the promise made to him and his seed, in respect of the eternall covenant; to wit, That he and his believing seed should be so blessed in Christ, as *Melchisedec* had blessed him. Nay, let me tell you more, some have thought it most probable, yea, and have said, if we search out this truth without partiality, wee shall find that this *Melchisedec*, which appeared unto *Abraham*, was none other then the Son of God, manifest by a speciall dispensation and priviledge unto *Abraham*, in the flesh, who is therefore said to have seene his day and rejoiced,

joyced, Joh. 8. 56. Moreover, in *Gen. 15.* we reade that the Lord did againe confirme this covenant with *Abraham*; for when *Abraham* had divided the beasts, God came betweene the parts like a smoking furnace, and a burning lampe, which as some have thought, did primarily typifie the torment and rending of Christ, and the furnace and fiery lampe did typifie the wrath of God running betweene, and yet did not consume the rent and torne nature; and the blood of circumcision did typifie the blood of Christ; And the resolved sacrificing of *Isaac* on mount *Moria* by Gods appointment, did prefigure and foreshew, that by the offering up of Christ the promised seed, in the very same place, all Nations should bee saved. Now this Covenant thus made and confirmed with *Abraham*, was renewed with *Isaac*, *Genesis 26. 4.* and made knowne unto *Jacob* by Jesus Christ himself; for that man which wrestled with *Jacob*, was none other but the man Christ Jesus; for himself said, that *Jacob* should be called *Israel*, a wrestler and prevailer with God; and *Jacob* called the name of the place, *Peniel*, because he had seen God face to face; And *Jacob* left it by his last wil unto his children, in these words, *The Scepter shall not depart from Judah, nor a Law-giver from betweene his feet, till Shilo*

Bal. on the
Covenant.

P. 42.

Walker on
the cov.
P. 63.

Gen. 32.
28. 30.
Seven gol.
cand p. 322

Gen. 49. 10

come;

B. Babing. *come*; That is to say, Of *Judab* shall Kings
 on the text come one after another, and many in num-
 ber, till at last the Lord *Jesus* come, who is
 King of Kings, and Lord of Lords. Or, as
 the Thargum of *Jerusalem*, and the *Onkelos*
 do translate it, *untill Christ the anoynted*
come.

Nom. But Sir, you are sure that this pro-
 mised seed was meant of Christ?

Evan. The Apostle puts that out of doubt,
Gal. 3. 16. saying, *Now unto Abraham and to*
his seed were the promises made. He saith not;
and to seeds, as of many, but as of one; *and to*
thy seed, which is Christ: and so no doubt
 but these godly Patriarks did understand it.

Ob: conc: y^e time *Ans.* But Sir, the great promise that was
for all pro- made unto them, as I conceive, and which
mise of Cana they seemed to have most regard unto, was
 the land of *Canaan*.

an answered. *Evan.* There is no doubt but that these
 godly Patriarks did see their heavenly inhe-
 ritage (by Christ) through the promise of
 the land of *Canaan*, as the Apostle testifieth
 of *Abraham*, *Heb. 11.* saying, *He sojourned*
in a strange Country, and looked for a City ha-
ving a foundation, whose builder and maker is
God. Whereby it is evident, saith *Cal-*
vin, that the height and eminency of *Abra-*
ham's faith, was, the looking for an everlast-
 ing life in Heaven. The like testimony he
 gives

Institur.
1. 204.

gives of *Sarah, Isaac, and Jacob*, saying, *All these died in the faith.* Implying, that they did not expect to receive the fruit of the promise till after death : And therefore in all their travels they had before their eyes the blessednesse of the life to come ; which caused old *Jacob* to say at his death, *Lord, I have waited for thy salvation.* The which speech the *Chaldee Paraphrases* expound thus : Our father *Jacob* said not, I expect the salvation of *Gideon* son of *Joash*, which is a temporall salvation, nor the salvation of *Sampson* son of *Manoah*, which is a transitory salvation, but the salvation of Christ the son of *David*, who shall come and bring unto himselfe the sons of *Israel*, whose salvation my soule desireth. And so you see that this covenant made with *Abraham* in Christ, was the comfort and support of these and the rest of the godly fathers, untill their departure out of Egypt.

Gen. 49. 18

Ainsworth
on the text

Ant. And what followed then ?

Evan. Why then Christ Jesus was most clearely manifested unto them in the Passee-over lamb; for as that lamb was to be without spot or blemish, *Exod. 12. 5.* even so was Christ, *1 Pet. 1. 19.* And as that lamb was taken up the tenth day of the first new Moon in *March* ; even so on the very same day of the same month, came Christ to *Jerusalem*,

The pass-over
a typic. compari-
son as the for-
mer in page 31

Tindal in
his works,
p. 430.
Ainsw. on
Exod.
Mar. 14.
33. 34. 35.

Jerusalem, to suffer his passion. And as that Lambe was killed on the fourteenth day at even, just then on the same day, and at the same houre, did Christ give up the ghost. And as the blood of that Lambe was to be sprinkled on the Israelites doores, *Exod.* 12. 7. Even so is the blood of Christ sprinkled on believers hearts by faith, *1 Peter* 1. 2. And their deliverance out of Egypt was a figure of their redemption by Christ: their passing through the Red sea, was a type of Baptisme, when Christ should come in the flesh; And their Manna in the wildernesse, and water out of the Rock, did resemble the Sacrament of the Lords Supper; and hence it is that the Apostle saith, they did all eat the same spirituall meat, and did all drinke the same spirituall drinke, for they drank of that spiritual Rock that followed them, and that Rock was Christ. And when they were come to mount *Sinai*, the Lord delivered the Ten Commandements unto them.

n. n. *1 Cor.* 10.
2, 3, 4.

The 10 commandments
a Covenant of works,
an oblation an
swered concerning
the same.

Ant. But whether were the Ten Commandments, as they were delivered to them on Mount *Sinai*, the Covenant of works, or no?

Evan. They were delivered to them as the Covenant of works.

Nom. But by your favour, sir, you know that these people were the posteritie of

Abram

Abram, and therefore under that covenant of grace which God made with their father: And therefore I do not think that they were delivered to them as the covenant of works; For (Sir) you know the Lord never delivers the covenant of works to any that are under the covenant of grace.

Evan. Indeed 'tis true, the Lord did manifest so much love to the body of this nation, that all the naturall seed of *Abraham* were externally, and by profession, under the covenant of grace made with their father *Abraham*, though 'tis to be feared many of them were still under the covenant of works made with their father *Adam*.

Gal. on the Covenant. p. 110

Nom. But Sir, you know in the preface to the Commandements, the Lord calls himself by the name of *their God* in general, and therefore it should seeme that they were all of them the people of God.

Evan. That is nothing to the purpose, *Gal. on the Cov. p. 113* for many wicked and ungodly men being in the visible Church, and under the externall Covenant, are called the *chosen of God*, and the *people of God*. Though they be not so, in like maner were many of these Israelites called the people of God, though indeed they were not so.

Nom. But Sir, was the same covenant of works made with them, that was made with *Adam*?

Evan.

Ibid. p. 113
Lightfoot
miscela.
 p. 186.

Evan. For the generall substance of the duty, the Law delivered on Mount *Sinai*, and formerly engraven in mans heart, was one and the same, so that at Mount *Sinai* the Lord delivered no new thing, onely it came more gently to *Adam* before his fall, but after his fall came thunder with it.

Hom. I, but Sir, as your self said, the Ten Commandements, as they were written in *Adams* heart, were but the matter of the covenant of works, and not the covenant it selfe, till the forme was annexed to them, that is to say, till God and man were thereupon agreed: now we doe not finde that God, and these people did agree upon any such terms at Mount *Sinai*.

Evan. No, say you so, doe you not remember that the Lord consented, and agreed when hee said, *Leviticus* 18. 5. saying, *Ye shall therefore keep my statutes and my judgments, which if a man do, he shall live in them.* And in *Deut.* 27. 26. saying, *Cursed is hee that confirmeth not all the words of this Law to doe them.* And do you not remember that the people consented, *Exod.* 19. 8. and agreed when they said, *All that the Lord hath spoken we will do.* And doth not the Apostle *Paul* give evidence that these words were the form of the covenant of works, when he saith, *Rom.* 10. 5. *Moses describeth the righteousness-*

reousnesse which is of the Law, that the man that doth these things shall live in them: and when he saith, Gal. 3. 10. For it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to doe them. And in Deuterono. 4. 13. Moses doth in expresse tearmes call it a Covenant, saying, And he declared unto you his Covenant which he commanded you to perform even Ten Commandements, and he wrot them upon tables of stone. Now this was not the covenant of grace; for Moses afterwards, Deut. 5. 3. speaking of this covenant, saith, God made not this Covenant with your Fathers, but with you: And by Fathers, all the Patriarks unto Adam may bee meant, saith Mr. Aynsworth, who had the promise of the Covenant of Christ: therefore if it had been the covenant of grace, hee would have said, God did make this Covenant with them, rather then that he did not.

Now. And do any of our godly and modern writers agree with you in this point?

Evan. Yea indeed, Polanus saith, the Covenant of works, is that in which God promiseth everlasting life unto a man, that in all respects performeth perfect obedience to the law of works, adding thereunto threatnings of eternall death, if he shall not performe perfect obedience thereunto. God

New cov.
p 17.

Vind fid.
p 152.

made this Covenant in the beginning with the first man *Adam*, whilst hee was in the first estate of integrity; the same covenant God did repeat and make againe by *Moses*, with the people of *Israel*. And Dr. *Preston* saith, the Covenant of works runs in these termes, *Do this and thou shalt live, and I will be thy God*. This was the covenant which was made with *Adam*, and the Covenant that is exprest by *Moses* in the Morall law. And Mr. *Pemle* saith, by the Covenant of works we understand that wee call in one word the Law, namely that means of bringing man to salvation, which is by perfect obedience unto the will of God; hereof there are also two severall Administrations, the first is, with *Adam* before his fall, when Immortality and happinesse was promised to man, and confirmed by an externall Symbole of the tree of life, upon condition that hee continued obedient to God, as well in all other things as in that particular Commandment of not eating of the tree of knowledge of good and evill.

The second administration of this Covenant was the renewing thereof with the *Israelites* at Mount *Sinai*, where after the light of nature began to grow darker, and corruption had in time worn out the characters of Religion and vertue first graved in mans heart;

heart; God revived the Law by a compendious and full declaration of all duties required of man towards God, or his neighbour, expressed in the Decalogue, according to the tenour of which Law God entred into Covenant with the *Israelites*, promising to be their God, in bestowing upon them all blessings of life and happinesse upon condition that they would be his people, obeying all things that hee had commanded; which condition they accepted of, promising an absolute obedience, *Exod. 19. 24. all things which the Lord hath said, we will doe*, and also submitting themselves to all punishment, in case they disobeyed, saying Amen to the curse of the law; *Cursed be every one that confirmeth not all the words of this law to doe them, and all the people shall say, Amen.*

And Mr. *Walker* saith, that the first part of the Covenant which God made with *Israel* at *Horeb*, was nothing else but a renewing of the old Covenant of works which God made with *Adam* in Paradise. And it is generally laid down by our Divines, that wee are by Christ delivered from the Law, as it is a Covenant.

On cov.
p. 128.

Bolton,
true bound
p. 23.

Now. But Sir, were the children of *Israel* at this time better able to performe the condition of the covenant of works, than either *Adam*, or any of the old Patriarks

Were, that God renewed it now with them, rather than before ?

Evan. No indeed, God did not renew it with them now, and not before, because they were better able to keepe it, but because they had more need to be made acquainted what the Covenant of works is, than those before : for though 'tis true, the Ten Commandments which were at first perfectly written in *Adams* heart, were much obliterated by his fall, yet some impressions and reliques therof still remained, and *Adam* himselve was very sensible of his fall, and the rest of the Fathers were holpen by traditions ; And (saith *Cameron*) God did speak to the Patriarks from heaven, yea and he spake unto them by his Angels : But now by this time sin had almost obliterated and defaced the impressions of the Law written in their hearts, and by their being so long in Egypt, they were so corrupted, that the instructions and ordinances of their fathers were almost all worne out of mind, and their fall in *Adam* was almost forgotten, as the Apostle testifieth, saying. *Before the time of the Law sinne was in the world, but sinne is not imputed when there is no Law.* Nay in that long course of time betwixt *Adam* and *Moses*, men had forgotten what was sinne ; so that although God had made
a pro-

Rom. 2. 15
In M. Bolton,
p. 371.

Bullinger
com p. 140.

Rom. 5. 13
25.

a promise of blessing to *Abraham*, and to all his seed that would plead interest in it, yet these people at this time were proud and secure, and heedlesse of their estate; and though sin was in them, and death reigned over them, yet they being without a Law to evidence this sinne and death unto their consciences, they did not impute it unto themselves, they would not owne it, nor charge themselves with it, and so by consequence found no need of pleading the promise made to *Abraham*; Therefore the Law entred, that *Adams* offence, and their own actual transgression might abound. So that now the Lord saw it needfull that there should be a new edition and publication of the covenant of works, the sooner to compell the elect unbeleeveres to come to Christ the promised seed, and that the grace of God in Christ to the elect believers might appear the more exceeding gracious; so that you see the Lords intention therein was, that they by looking upon this Covenant, might be put in mind what was their duty of old, when they were in *Adams* loynes, yea, and what was their duty still, if they would stand to that covenant, and so goe the old and naturall way to worke: yea, and hereby they were also to see what was their present infirmity in not doing their duty, that

Reynolds
on the use
of the law.
p. 384.

Rom. 9. 10

Fembie
vind. 8d.
p. 155.

So they seeing an impossibility of obtaining life by that way of works, first appointed in Paradise, they might be humbled, and more heedfully mind the promise made to their father *Abraham*, and hasten to lay hold on the *Messiah*, or promised seed.

Now. Then Sir, it seemeth that the Lord did not renew the Covenant of workes with them, to the intent that they should obtaine eternall life by their yeelding obedience to it.

Bolton,
true boun.
p. 132. 158

Reynolds
on the use
of the law.

Evan. No indeed, **G O D** never made the Covenant of workes with any man since the fall, either with expectation that he should fulfill it, or to give him life by it, for God never appoints any thing to an end to the which it is utterly unsutable and improper. Now the Law, as it is the covenant of workes, is become weake and improfitable to the purpose of salvation, and therefore God never appointed it to man since the fall to that end. And besides, it is manifest that the purpose of God in the covenant made with *Abraham*, was, to give life and salvation by grace and promise; and therefore his purpose in renewing the Covenant of workes, was not, neither could be to give life and salvation by working, for then there would have been contradictions in the covenants, and instability in him that made them, Wherefore let no man imagine that
God

God published the covenant of works on Mount *Sinai*, as though he had beene mutable, and so changed his determination in that Covenant made with *Abraham*, neither yet let any man suppose that G O D now in proceſſe of time had found out a better way for mans ſalvation, then he knew before; for as the Covenant of Grace made with *Abraham*, had beene needleſſe, if the Covenant of Works made with *Adam* would have given him and his beleeving ſeed life; ſo after the Covenant of grace was once made, it was needleſſe to renew the Covenant of workes, to the end that righteouſneſſe and life ſhould be had by the obſervation of it; the which will yet more evidently appeare, if we conſider that the Apoſtle ſpeaking of the Covenant of Workes, as it was given on Mount *Sinai*, ſaith, It was added becauſe of tranſgreſſion. It was not ſet up as a ſolid rule of righteouſneſſe, as it was given to *Adam* in Paradife, but was added or put to: It was not ſet up as a thing in groſſe by it ſelfe.

Nom. Then Sir, it ſhould ſeeme that the covenant of workes was added to the covenant of grace, to make it more compleat,

Evan. O no, you are not ſo to underſtand the Apoſtle, as though it were added by way of ingrediency, as a part of the Co-

D. Willet
on Exo. 10

Pem. vind.
ſid. p. 154.

Gal. 3. 19.
Reyno'ds
on the uſe
of the law.

Ibid.

Marshall,
Infants
baptism.

Rom. 11. 6

Belton,
true boun.
P. 157.

venant of grace, as if that covenant had been incompleat without the Covenant of works, for then the same covenant should have consisted of contradictory materials, and so it should have overthrowne it selfe; for, saith the Apostle, *If it be by grace, then is it no more of works, otherwise grace is no more grace; But if it be of works, then is it no more of grace, otherwise work is no more work.* But it was added by way of subserviency and attendance, the better to advance and make effectuall the covenant of grace; so that although the same covenant that was made with *Adam*, was renewed on Mount *Sinai*, yet I say still it was not for the same purpose; for this was it God aimed at in making the covenant of works with man in innocency, to have that which was his due from man. But God made it with the *Israelites* for no other end, then that man being thereby convinced of his weaknesse, might flie to Christ; so that it was renewed only to helpe forward and introduce another, and a better covenant, and so to be a manuduction unto Christ, *viz.* to discover sin, to waken the conscience, and convince them of their owne impotency, and so to drive them out of themselves to Christ. Know it then, I beseech you, that all this while there ~~was no other way of life given either in~~ whole,

whole, or in part, then the covenant of grace
all this while God did but pursue the design
of his own grace; And therefore was there
 no inconstancy either in Gods will, or acts;
 only such was his mercy, that he subordinat-
 ed the covenant of works, and made it
 subservient to the covenant of grace, and so
 to tend to Evangelicall purposes.

Reynolds
 on the use
 of the law.

Nom. But yet, Sir, my thinks it is some-
 what strange, that the Lord should put them
 upon doing the Law, and also promise them
 life for doing, and yet never intend it.

Evan. Though he did so, yet did he nei-
 ther require of them that which was unjust,
 nor yet dissemble with them in the promise;
 for the Lord may justly require perfect obe-
 dience at all mens hands, by vertue of that
 Covenant which was made with them in
Adam, and if any man could yeeld perfect
 obedience to the law, both in doing and suf-
 fering, he should have eternall life; for we
 may not deny, saith *Calvin*, but that the re-
 ward of eternall salvation belongeth to the
 upright obedience of the law, but *G O D*
 knew well enough that the Israelites were
 never able to yeeld such an obedience, and
 yet he saw it meet to propound eternall life
 to them upon those termes, that so he might
 speake to them in their owne humour, as in-
 deed it was meet, for they swelled with mad
 affiance

Instit.

p. 157.

Pemble,
vind. fid.

p. 164.

Instit.

p. 159.

Exo. 19. 8.

Dem. ibid.

Bolton,
true boun.
p. 22.

Cal. Inst.

affiance in themselves, saying, All that the Lord commandeth we will doe, and be obedient, Well said the Lord, If you will needs be doing, why, here is a Law to be kept, and if you can fully observe the righteousness of it, you shall bee saved, sending them of purpose to the Law, to awaken and convince them, to sentence and humble them, and to make them see their owne folly in seeking for life that way; in short, to make them see the termes under which they stood, that so they might bee brought out of themselves, and expect nothing from the law, in relation to life, but all from Christ; for how should a man see his need of life by Christ, if he do not first see that he is fallen from the way of life? And how should hee understand how farre hee hath strayed from the way of life, unlesse hee doe first finde what is that way of life? Therefore it was needfull that the Lord should deal with them after such a manner, to drive them out of themselves, & from all confidence in the work of the Law; that so by faith in Christ they might obtain righteousness and life. And just so did our Saviour also deal with that young expounder of the Law, *Matthew* 19. 16. who it seemeth was sick of the same disease, *Good Master* (saith he) *What shall I doe that I may inheris eternall*

nall

all life? Hee doth not (saith *Calvin*) simply aske, which way, or by what means he should come to eternall life, but what good he should do, to get it; whereby it appears, that hee was a proud Justitiary, one that swelled in fleshly opinion that he could keep the Law and bee saved by it, therefore he is worthily sent to the Law to worke himsele weary, and so see need to come to Christ for rest. And thus you see that the Lord to the former promises made to the Fathers, added a fiery law which he gave from mount *Sinai* in thunder and lightning, and with a terrible voyce to the stubborne and stiff-necked Israel, whereby to breake and tame them and to make them sigh and long for the promised Redeemer.

Instit.
p. 402.

Walker on
the cov.
p. 155.

Ans. And Sir, did the Law produce this effect in them?

Evan. Yea indeed did it, as it will appear, If you consider that although before the publishing of this Covenant, they were exceeding proud and confident of their owne strength to do all that the Lord would have them do; yet when the Lord came to deale with them, as men under the Covenant of works, in shewing himself a terrible Judge, sitting on the throne of Justice, like a mountain burning with fire, summoning them to come before him by the sound of a trumpet, yet

Dixon on
the Heb.

Heb. 12.
19, 20.

B. Babing.
on Exod.
20.

On Gal.
p. 153.

yet not to touch the Mountaine without a Mediator; they were not able to endure the voyce of words, nor yet to abide that which was commanded, infomuch as *Moses* himselfe did feare and quake, and they did all of them so feare and fright, shake and shiver, that their peacock feathers were now pul'd down. This terrible shew wherein God gave his Law on mount *Sinai*, saith *Luther*, did represent the use of the Law; there was in the people of Israel that came out of Egypt a singular holinesse, they gloried and said, Wee are the people of God, we will doe all that the Lord commandeth. Moreover *Moses* sanctified them, and bad them wash their garments, refraine from their wives, and prepare themselves against the third day, there was not one of them but he was full of holinesse; The third day *Moses* bringeth the people out of their tents to the Mountaine, in the sight of the Lord, that they might heare his voice: what followed then? Why, when they beheld the horrible sight of the Mount, smoaking and burning, the black clouds and the lightnings flashing up and down in this horrible darknesse, and heard the sound of the trumpet blowing long, and waxing lowder and lowder, they were afraid, and standing afar off they said not to *Moses* as before, All that the Lord

Lord commandeth we will doe ; but talke thou with us, and we will heare, but let not God talke with us, lest we die : So that now they saw they were sinners, and had offended God, and therefore stood in need of a Mediator to negotiate peace, and intreat for reconciliation between God and them, and the Lord highly approved of their words, as you may see, *Deut. 5.* where *Moses* repeating what they had said, adds further ; *The Lord heard the voyce of your words when yee spake to me, and the Lord said unto me, I have heard the voyce of the words of this people, which they have spoken unto thee, they have well said all that they have spoken, to wit, in desiring a Mediator :* Where I pray you take notice, that they were not commended for saying, *All that the Lord commandeth we will doe,* (No faith a godly writer) they were not praised for any other thing, then for desiring a Mediatour : Whereupon, the Lord promised Christ unto them, even as *Moses* testifieth, saying, *The Lord thy God shall raise up unto thee a Prophet like unto me from among you, even of your breshren, unto him shal you hearken, according to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, when thou saidst, let me heare the voyce of the Lord my God no more, nor see this great fire any more, that I die not : and the Lord said unto*

Walker on
the cov.
P. 70.

The Au-
thor of the
benefit of
Christs
death.

Answer. on
Deut.

Deut. 18.

18, 16, 17, n. 11,
18.

me, They have well spoken, I will raise them up a Prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speake unto them all that I command him. And to assure us that Christ was the Prophet here spoken of, hee himselfe saith unto the Jews, *If ye had beleaved Moses, yee would have believed me; for he wrot of me.* And that this was it which he wrot of him, the Apostle Peter witnesseth, *Acts 3.22.* and so doth the Marty Stephen, *Acts 7.37.* Thus you see, when the Lord had by means of the covenant of works made with *Adam*, humbled them, and made them sigh for Christ the promised seed, he renewed the promise with them, yea, and the covenant of grace made with *Abraham*.

Ant. I pray, sir, how doth it appear that the Lord renewed that covenant with them?

Evan. It doth plainly appeare, in that the Lord gave them by *Moses* the Leviticall Laws, and ordained the Tabernacle, the Arke, and the Mercy-Seat, which were all Types of Christ: Moreover, *The Lord called unto Moses, and spake unto him out of the Tabernacle and commanded him to write the Leviticall Laws, and the Tabernacle Ordinances,* telling him withall, *That after the tenour of these words hee had made a Covenant with him and with Israel: so Moses*

Joh. 3. 25.
Moses writ
of Christ.

Levit. 1. 1.

Exo. 34. 27

ses *wrot these Laws, not in Tables of Stone,* but in an authentickall Booke, saith *Ainsworth*, called the Booke of the covenant, which booke *Moses* read in the audience of the people, *Exod. 24. 7.* *And the people consented unto it :* Then *Moses* having before sent young men of the children of *Israel*, who were first borne, and therefore Priests, untill the time of the Levites, to offer sacrifice of burnt-offerings. and peace-offerings unto the LORD; *He tooke the blood, and sprinkled it on the people and said, behold the blood of the Covenant, which the Lord hath made with you concerning these things;* whereby they were taught, that by vertue of blood, this covenant betwixt GOD and them was confirmed, and that Christ by his blood-shed should satisfie for their sins, for indeed the covenant of grace was before the comming of Christ, sealed by his blood in Types and Figures.

Exod. 24. 4
On the
text.

Aynsworth

Dixon on
the Heb.

Walker on
the cov.
p. 13.

Ant. But Sir, was this every way the same covenant that was made with *Abraham*?

Evan. Surely I doe beleeeve that reverend *Bullinger* spake very truly, when he said, that GOD gave unto these people no other Religion, in nature, substance, and matter it self, differing from the laws of their Fathers, though for some respects he

Com. p. 16.
Eng.

ad-

Cal. Inslit.
lib. 2.

Cal. inslit.
p. 157.

Bolton,
true bound.
p. 259.

added thereunto many Ceremonies, and certaine Ordinances, the which hee did to keep their minds in expectation of the coming of Christ, whom he had promised unto them; and to confirme them in looking for him, least they should waxe faint: And as the Lord did thus by the Ceremonies, as it were lead them by the hand to Christ, so did he make them a promise of the Land of *Canaan*, and outward prosperity in it, as a type of heaven, and eternall happinesse, so that the Lord dealt with them as children in their infancy, and under age, leading them on by the help of earthly things, to heavenly and spiritual, because they were but young and tender, and had not that measure and abundance of spirit which hee hath bestowed upon his people now under the Gospell.

Ans. And Sir, doe you thinke that these *Israelites* at this time did see Christ, and salvation by him, in these Types and shadowes?

*The Jewes by the
Chr. in types.*

Evan. Yea, there is no doubt but *Moses* and the rest of the beleevers amongst the Jews did see Christ in them, for saith godly *Tindall*, though all the Sacrifices and Ceremonies had a Star-light of Christ, yet some of them had the light of the broad day a little before the Sun rising, and did expresse him

In his pre-
face to
Levit.

him with the circumstances and vertue of his death, so plainly. as if his passion had beene acted upon a Scaffold, in so much faith hee; that I am fully perswaded, and cannot but beleieve, that God had shewed *Moses* the secrets of Christ, and the very manner of his death aforehand, and therefore no doubt but that they offered their sacrifices by faith in the Messiah (as the Apostle testifieth of *Abel*) I say there is no question but every spirituall beleieving Jew, when he brought his Sacrifice to be offered, and according to the Lords cōmand laid his hands upon it: whilst it was yet alive, he did from his heart acknowledge, that hee himselfe had deserved to die, but by the mercy of God he was saved, and his desert laid upon the beast, and as that beast was to die, and be offered in sacrifice for him, so did he beleieve that the Messiah should come and die for him, upon whom he put his hands, that is, laid all his iniquities by the hand of faith. So that as *Beza* saith, the Sacrifices were to them holy mysteries, in which, as in certain glasses, they did both see themselves to their owne condemnation before God, and also beheld the mercy of God in the promised Messiah, in time to be exhibited; And theretore saith *Calvin*, the sacrifices, and satisfactory offerings were called

Heb. 11.

Lev. 1.4.

B. Babing.
on the text

On Job 1.

Instit.

p. 239.

Ibid. 152.

Aschemoth, which word properly signifieth sinne it selfe, to shew that Jesus Christ was to come and performe a perfect expiation, by giving his owne soule to bee an *Ascham*, that is, a satisfactory oblation.

Wherefore you may assure your selfe, that as Christ was alwaies set before the fathers in the Old Testament, to whom they might direct their faith, and as God never put them in hope of any grace, or mercy, nor never shewed himselfe good unto them without Christ; even so the godly in the old Testament, knew Christ by whom they did injoy these promises of God, and were joyned to him. And indeed, the promise of salvation never stood firme till it came to Christ: and there was their comfort in all their troubles and distresses, according as it is said of *Moses*, *He endured, as seeing him who is invisible, esteeming the reproach of Christ greater riches then the treasures of Egypt, for he had respect to the recompence of reward.*

Heb. 11.
26, 27.

Alleged
by D. Mrb.
reg.

And so (as *Ignatius* saith) the Prophets were Christs servants, who foreseeing him in spirit, both waited for him as their Master, and looked for him as their Lord and Saviour, saying, *He shall come and save us.*

Cal. Insti.
p. 207.

And so, saith *Calvin*, so oft as the Prophets speak of the blessednes of the faithful, the

the perfect Image that they have painted thereof, was such, as might ravish mens minds out of the earth, and of necessity raise them up to the consideration of the felicity of the life to come, so that we may assuredly conclude with *Luther*, that all the Fathers, Prophets, & holy Kings were righteous, and saved by faith in Christ to come; and so indeed, as *Calvin* saith, were partakres of all one salvation with us.

On Gal. I
am sure.

In 2. p. 198.

Ant. But Sir, the Scripture seemes to hold forth, as though they were saved one way, and we another way, for you know the Prophet *Jeremiah* makes mention of a twofold Covenant, therefore it is somewhat strange to mee, that they should bee partakers of one way of salvation with us.

Evan. Indeed it is true, the L O R D did bequeath unto the Fathers Righteousnesse, Life, and eternall Salvation in and through Christ the Mediatour, being not yet come in the flesh, but promised: And unto us in the new Testament, he gives and bequeaths them to us, in and through Christ, being already come, and having actually purchased them for us; and the Covenant of grace was before the coming of Christ, sealed by his blood, in Types and Figures, and at his death in his flesh it was fully sealed, and

Walker on
the Cev.

ratified, by his very bloud, actually and in very deed shed for our sinnes: And the old Covenant in respect of the outward forme, and manner of sealing was temporary, and changeable, and therefore the Types ceased, and only the substance remains firme, but the seals of the new are unchangeable, being commemorative, and *shall shew the Lords death untill his coming again*: And their covenant did first and chiefly promise earthly blessings, and in and under these it did signifie and promise all spirituall blessings and salvation, but our covenant promiseth Christ and his blessings in the first place, and after them earthly blessings.

Heb. 8. 8.

Nyfm. cat.
p. 129.

These and some other circumstantiall differences in regard of administration, there was betwixt their way of salvation, or covenant of grace, and ours, which moved the Authour to the *Hebrews*, to call theirs old, and ours new; but in regard of substance they were all one, and the very same; for in all covenants, this is a certaine rule, if the subject matter, the fruit, and the conditions be the same, then is the Covenant the same: but in these Covenants Jesus Christ is the subject matter of both, salvation the fruit of both; and faith the condition of both; therefore I say, though they be called two, yet they are but one; the

the which is confirmed by two faithfull witnesses : The one is the Apostle *Peter*, who saith, Acts 15. 11. *We beleeve through the grace of our Lord Jesus Christ, that we shall bee saved, even as they did*, meaning the Fathers in the Old Testament, as is evident in the verse next before. The other is the Apostle *Paul*, who saith, *Abraham beleeved God, and it was accounted to him for righteousness*, know ye therefore that they which are of the faith, the same are the children of Abraham; by which testimony saith *Luther*, we may see that the faith of our Fathers in the Old Testament, and ours in the New, is all one in substance.

Gal. 3. 6, 7.

On Gal.
P. 116.

Ant. But could they that lived so long before Christ, apprehend his righteousness by faith for their Justification, and salvation?

Evan. Yea indeed, for as Master *Forbes* truly saith, It is as easie for faith to apprehend righteousness to come, as it is to apprehend righteousness that is past: wherefore as Christs birth, obedience, and death were in the Old Testament as effectually to save sinners, as now they are; so all the faithfull forefathers from the beginning did partake of the same grace with us, by beleeving in the same Jesus Christ, and so were justified by his righteousness, and saved eternally

On Just.
P. 90.

Walker on
the cov.
P. 122.

Page 29.

Heb. 13. 8.

nally by faith in him: it was by vertue of the death of Christ, that *Enoch* was translated that he should not see death, and *Elias* was taken up into heaven, by vertue of Christs Resurrection and Ascension: so that from the Worlds beginning, to the end thereof, the salvation of sinners is onely by Jesus Christ, as it is written, *Jesús Christ yesterday and to day, and the same for ever.*

Ant. Why then, Sir, it seemes that those who were saved amongst the Jews, were not saved by the works of the Law.

Evan. No indeed, they were neither justified nor saved, either by the works of the Morrall Law, or the Ceremoniall Law; for as you heard before, the Morrall Law being delivered unto them, with great terrour, and under most dreadfull penalties, they did find in themselves an impossibility of keeping it, and so were driven to seeke help of a Mediatour, even Jesus Christ of whom *Moses* was to them a Typicall Mediatour; so that the Morrall law did drive them to the ceremoniall law, which was their Gospel, and their Christ in a figure, for that the ceremonies did prefigure Christ, direct unto him, and require faith in him, is a thing acknowledged and confessed by all men.

Nom. But Sir, I suppose though beleev-
vers

*The Jews not
saved by works
of the law but
by faith.*

x x

*Marshall of
Infants
Baptism.*

*Bal. on
the Cove-
nant, p. 119*

vers amongst the Jews were not justified and saved by the works of the law, yet was it a rule for their obedience.

Evan. It is very true indeed, the law of the Ten Commandments was a rule for their obedience. Yet not as it came from Mount *Sinai*, but rather as it came from Mount *Sion*, not as it was the law or covenant of workes, but as it was the law of Christ. the which will appear if you consider that after the Lord had renewed with them the covenant of grace as you heard before, *Exod. 24.* at the beginning, the Lord said unto *Moses* *vers. 12.* *Come up to me into the Mount and be there, and I will give thee tables of stone and a law that thou maiest teach them;* And after the Lord had thus written them the second time with his own finger, hee delivered them to *Moses*, commanding him to provide an Arke to put them into, which was not only for the safe keeping of them, but also to cover the form of the covenant of works that was formerly upon them, that beleevers might not perceive it; for the Ark was a notable type of Christ, and therefore the putting of them therein did shew that they were perfectly fulfilled in him, Christ being the end of the Law, for righteousnesse, to every one that beleeveth, the which was yet more clearly manifest, in

Deut. 9. 10.
Deut. 10. 5.

For a type. in Reynolds (now on P. 110. apply P. 35.

Rom. 10. 4

Belton,
true boun.
p. 52.

Exo. 25. 12

that the Booke of the Law was placed between the Cherubims, and upon the Mercy-seat, to assure beleevers, that the Law now came to them from the Mercy-seat, for there the LORD promised to meet Moses, and to commune with him of all things which he would give him in commandment to them.

Ant. But Sir, was the form quite taken away, so as the Ten Commandments were no more the covenant of works?

Evan. Oh no, you are not so to understand it: for the forme of the covenant of works as well as the matter, (on Gods part) came immediatly from God himselfe, and so consequently is eternall like himself, whence it is that our Saviour saith, *Mat. 5.*

x © till y^e day dawn
untill y^e day star
Dr. 2 pet.
18. Till heaven and earth passe, one jot, or one tittle shall in no wise passe from the Law till all be fulfilled: so that either man himselfe, or some other for him must perform or fulfill the condition of the Law, as it is the covenant of works, or else he remains still under it in a damnable condition: but now Christ hath fulfilled it for all beleevers, and therefore I said the forme of the Covenant of works was covered or taken away as touching the beleiving Jews; but yet was it neither taken away in it selfe, nor yet as touching the unbeleiving Jews.

Nons.

Now. Was the Law then still of use to them, as it was the covenant of works?

Evan. Yea indeed.

Ant. I pray you, sir, shew of what use it was to them.

Evan. I remember *Luther* saith there be two sorts of unrighteous persons, or unbelievers, the one to be justified, and the other not to be justified; even so was there among the Jews. Now to them that were to be justified, as you have heard it, it was still of use to bring them to Christ, as the Apostle saith, *Gal. 3. 24. The Law was our School-master until Christ, that wee might be made righteous by faith*, that is to say, the Morrall law did teach and shew them what they should do, & so what they did not, and this made them go to the ceremonial law, & by that they were taught that Christ had done it for them, the which they beleeving were made righteous by faith in him. And to the second sort it was of use, to shew them what was good, and what was evill, and to be as a bridle to them to restraine them from evill, and as a motive to move them to good, for feare of punishment, or hope of reward in this life; which though it was but a forced and constrained obedience, yet was it necessary for the publike Common-wealth, the quiet therof being thereby the better maintained

On Gal.
P. 171.

Cal. Instit.
P. 167.

tained ; and though thereby they could neither escape death , nor yet obtaine eternall life, for want of perfect obedience; yet the more obedience they yeelded thereunto, the more they were freed from temporall calamities , and possessed with temporall blessings according as the Lord promised and threatned, *Dent. 28.*

Ant. But Sir, in that place the Lord seemeth to speake to his owne people, and yet to speake according to the tenor of the covenant of works, which have made me thinke, that beleevers, in the Old Testament, were partly under the covenant of works.

Evan. Do you not remember how I told you before , that the LORD did manifest so much love to the body of that nation, that the whole posterity of *Abraham* were brought under a state-covenant , or nationall Church, so that for the beleevers sakes he intolded the unbelievers in the compact, whereupon the Lord was pleased to call them all by the name of *his people*, as well unbelievers as beleevers , and to bee called *their God.* And though the Lord did there speake according to the tenor of the covenant of works , yet I see no reason why hee might not direct and intend his speech to beleevers also, and yet they remain only under the covenant of grace.

Ant.

Ant. Why, sir, you said that the Lord did speak to them out of the tabernacle, and from the Mercy-seat ; and that doubtlesse was according to the tenor of the covenant of grace, and not according to the tenor of the covenant of works.

Evan. I pray you take notice, that after the Lord had pronounced all those blessings and curses, *Dent.* 28. in the beginning of the 29. chap. it is said. *These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.* Whereby it doth appeare to me, that this was not the covenant of works which was delivered to them on mount *Sinai* ; for the forme of that covenant was eternall blessings and curses, but the forme of this covenant was temporall blessings & curses, so that this rather seems to be the *pedagogie* of the law, than the covenant of works, for at that time these people seemed to bee carried by temporall promises in the waies of obedience, and deterred by temporall threatnings from the wayes of disobedience : God dealing with them as in their infancy and under-age, and so leads them on and allures them, and fears them by such respects as these, because they had but a small measure of the spirit.

Tom.

Nom. But, Sir, was not the matter of that covenant, and this, all one?

Evan. Yea indeed, the Tenne Commandements were the matter of both Covenants, onely they differed in the formes.

Ans. Then Sir, it seems that the promises and threatnings contained in the old Testament, were but temporary and terrestriall, only concerning the good and evill things of this life.

Evan. This we are to know, that like as the Lord by his Prophets gave the people in the old Testament many exhortations to be obedient to his commandements, and many dehortations from disobedience thereunto, even so did he backe them with many promises and threatnings concerning things tempoall, as these and the like Scriptures doe witnesse, *Isa. 1. 10. Heare the Word of the Lord ye Rulers of Sodom, give eare unto the Law of our God, ye people of Gomorrab:*

Ver. 19, 20 *If ye be willing and obedient, ye shall eate the good things of the Land; but if yee refuse and rebell, yee shall be devoured with the Sword, for the mouth of the Lord hath spoken it.*

Ver. 9. *And Jere. 7. 3. Amend your wayes and your doings, and I will cause you to dwell in this place: But yee steale, murder, commit adultery, and sweare falsely by my Name; therefore*

*fore thus saith the Lord G O D, behold mine
anger and my fury shall bee powred out upon
this place.* And surely there bee two reasons
why the Lord did so : First, because as all
men are born under the covenant of works,
they are naturally prone to conceive, that
the favour of God, and all good things doe
depend and follow upon their obedience
to the Law ; and that the wrath of G O D,
and all evill things, doe depend upon, and
follow their obedience to it ; And that
mans chiefe happinesse is to bee had and
found in terrestriall Paradise, even in the
good things of this life. So the people of
the Old Testament being neere to *Adams*
Covenant and Paradise, were most prone
to such conceits. And secondly, because
the Covenant of Grace, and Cœlestiall pa-
radise, were but little mentioned in the old
Testament, they, for the most part, had but
a glimmering knowledge of them, and so
could not yeeld obedience freely, as sonnes:
Therefore the Lord saw it meet to move
them to yeeld obedience to his laws, by
their owne motives, and as servants or chil-
dren under age.

Verf. 20.

Ans. And were both beleevers and un-
believers, that is, such as were under the
Covenant of Grace, and such as were
under the Covenant of Workes, equally
and

and alike subject, as well to have the calamities of this life inflicted upon them for their disobedience, as the blessings of this life conferred upon them for their obedience?

Evan. Surely the words of the Preacher doe take place here, when hee saith, *All thinges come alike to all, there is one event to the righteous, and to the wicked.* Were not *Moses* and *Aaron*, for their disobedience, hindred from entring into the Land of *Canaan*, as well as others? And was not *Josiah*, for his disobedience to GODS command, slaine in the valley of *Megiddo*? Therefore assure your selfe, that when beleevers, in the Old Testament, did transgresse Gods Commandements, Gods temporall wrath went out against them, and was manifest in temporall calamities that befell them as well as others, onely here was the difference, The beleevers temporall calamities had no eternall calamities included in them, nor following of them; and their temporall blessings had eternal blessings included in them, and following of them; And the unbeleevers temporall blessings had no eternall blessings included in them, nor following of them, and their temporall calamities had eternal calamities included in them, and following of them.

Ant.

Ant. Then Sir, it seemeth that all obedience that any of the Jews did yeeld to Gods commandments, was for feare of temporall punishment, and in hope of temporall reward.

Evan. Surely the Scripture seems to hold forth, that there were three severall sorts of people amongst the Jews, who endeavoured to keep the law of God, and they did all of them differ in their ends.

The first sort of them were true beleevers, who according to the measure of their faith, did beleeve the resurrection of their bodies after death, and eternall life in glory, and that it was to bee obtained, not by the works of the Law, but by faith in the *Messiah* or promised seed: And answerably as they beleeved this, answerably they yeelded obedience to the Law freely, without feare of punishment, or hope of reward; but alas, the spirit of faith was very weake in the most of them, and the spirit of bondage very strong, and therefore they stood in need to be induced and constrained to obedience, for feare of punishment, and hope of reward.

The second sort of them were the Sadduces and their Sect, and these did not beleeve that there was any resurrection, nor any life but the life of this world, and yet *Mat. 22. 29*
they

Boltons
true boun.
p. 259.

they endeavoured to keep the law, that God might blesse them here, and that it might go well with them in this present life.

Sal. on the
Covenant.
p. 114.

The third sort, and indeed the greatest number of them in the future ages after *Moses*, were the Scribes and Pharisees, and their Sects, and they held and maintained that there was a Resurrection to be looked for, and an eternall life after death, and therefore they endeavoured to keep the law, not onely to obtaine temporall happinesse, but eternall also; for though it had pleased the Lord to make known unto his people by the Ministry of *Moses*, that the Law was given not to retain men in the confidence of their own works, but to drive them out of themselves and to lead them to Christ the promised seed, yet after that time the Priests and the Levites, who were the expounders of the Law, and whom the Scribes and Pharisees did succeed, did so conceive and teach of Gods intention in giving the law, as though it had been, that they by their obedience to it, should obtain righteousness and eternall life, and this opinion was so confidently maintained, and so generally imbraced amongst them, that in their book *Mechilta*, they say and affirme that there is no other Covenant but the Law, and so in very deed they conceived that there was no other way

Perkins on
Chr. ser.
on the
mount.

Musculus.

Com. pla.
p. 188.

to Eternal life then the Covenant of works.

Ant. Surely then it seemes they did not understand and consider, that the Law as it is the covenant of works, doth not onely binde the outward man, but also the inward man; even the soule and spirit, and requires all holy thoughts, motions, and dispositions of the heart and soule.

Evan. Oh no, they neither taught it, nor understood it, so spiritually, neither could they bee perswaded, that the Law doth require so much at mans hands; for they first laid this downe for a certaine truth; that God gave the Law for man to be justified and saved by his obedience to it, and that therefore there must needs bee a power in man to do all that it requireth, or else God would never have required it, and therefore whereas they should have first considered, what a streight rule the Law of God is, and then have brought mans heart, and have laid it to it; they contrariwise first considered what a crooked rule mans heart is, and then sought to make the Law like unto it, and so indeed they expounded the Law literally, teaching and holding, that the righteousness which the Law required, was but an externall righteousness, consisting in the outward observation of the Law, as you may see by the testimony of our Saviour,

G

Matth,

Gray in
his ser. of
the perfe-
ction of a
Christian.

Matthew 5. So that according to their exposition, it was possible for a man to fulfill the Law perfectly, and so to be justified and saved by his obedience to it.

Ant. But, Sir, do you thinke the Scribes and Pharisees, and their sect, did yeeld perfect obedience to the Law, according to their own exposition?

Evan. No indeed, I thinke very few of them, if any at all.

Ant. Why, what hopes could they then have to be justified and saved, when they transgressed any of the commandments?

In his pre-
face to the
Rom. exp.

Tindal on
Mar.

Bolton,
true bound
p. 161.

Evan. *Peter Martyr* tells us, that when they chanced to transgresse any of the Ten Commandements, they had their sacrifices to make satisfaction (as they conceived) for they looked upon their sacrifices without their significations, and so had a false faith in them, thinking that the bare worke was a sacrifice acceptable to G O D: In a word, they conceived that the blood of Bulls and Goats would take away sinne, And so what they wanted of fulfilling the Morrall Law, they thought to make up in the Ceremoniall Law: And thus they separated Christ from their Sacrifices, thinking they had discharged their duty very well when they had sacrificed and offered their offerings,

ings, not considering that the imperfection of the Typicall Law, which (as the Apostle Heb. 7. 9. saith) made nothing perfect, should have lead them to find perfection in Christ : but they generally rested in the work done , in the ceremoniall Law, even as they had done in the Morrall Law, though they themselves were unable to doe the one , and the other was as unsufficient to help them, And thus; *Israel which followed the Law of righteousness, did not attaine to the Law of righteousness, because they sought it not by faith; but as it were by the works of the Law, for they being ignorant of the righteousness of God, and going about to establish their own righteousness did not submit themselves to the righteousness of God.* Rom. 9. 31, 32. Rom. 10. 3

Ant. Then, Sir, it seemeth there were but very few of them that had a cleare sight and knowledge of Christ.

Evan. It is very true indeed ; for generally there was such a vail of ignorance over their hearts, or such a vail of blindness over their minds, that it made their spirituall eyesight so weake and dim, that they were no more able to see Christ the Sonne of righteousness, to be the end of the Law, then the weake eye of man is able to behold the bright Sunne when it shineth in its full strength; And therefore we read, *Exod. 34. 30.* that when *Moses* face did shine by rea-

*The shining of
Moses face by
y^e vail 2 by 200.*

son of the Lords talking with him, & telling him of the glorious riches of his free grace in Jesus Christ, and giving unto him the ten Commandments written in tables of stone, as the covenant of workes, to drive the people out of confidence in themselves, and their owne legall righteousness unto Jesus Christ and his righteousness; the people were not able to behold his face, (that is to say) by reason of the weakenesse and dimnesse of their spirituall eye-sight, they were not able to see and understand the spirituall sense of the Law, to wit, that the Lords end or intent in giving them the Law, as a covenant of works; & as the Apostle calls it, the ministration of condemnation & death, was to drive the out of themselves to Christ; & that then it was to be abolished to them, as it was the covenant of works. And therefore *Moses* put the cloudy vaile of shadding ceremonies over his face that they might be the better able to behold it, that is to say, that they might bee the better able to see through them and understand that Christ is the end of the Law for righteousness, to every one that beleeveth; For *Moses* face, faith godly *Tindal*, is the law rightly understood, And yet alas, by reason that the Priests and Levites in former times, and the Scribes and Pharisees in after times, were the blind leaders of the blind; the generality of them were

2 Cor. 3.

7.9.

Vers. 13.

Exo. 34. 35

Rom. 10. 4

Mat. 15. 14

were so addicted to the letter of the Law, (and that both Morrall and Ceremoniall) that they used it not as a pedagogie to Christ, but terminated their eye in the letter and shadow, and did not see through them to the spirituall substance which is Jesus Christ; especially in the future ages after *Moses*, for at the time of Christs comming in the flesh, I remember but two, to wit, *Simcon*, and *Anna*, that desired him or looked for him as a spirituall Saviour to save them from sinne and wrath, for though all of them had in their mouthes the Messiah (saith *Calvin*) and the blessed estate of the kingdom of *David*, yet they dreamed that this Messiah should be some great Monarch that should come in outward pompe and power, and save and deliver them from that bondage which they were in under the *Romans*; of that bondage they were sensible and weary, but as for their spirituall bondage under the law sinne and wrath, they were not at all sensible, and all because their blind guides had turned the whole law into a Covenant of works, to be done for justification and salvation, yea, and such a Covenant as they were able to keep and fulfill; if not by the doing of the Morrall Law, yet by their offering sacrifices in the ceremoniall law, and for this cause our Saviour in his ser-

2 Cor. 3. 17

Harmo.
p. 87.

Mar. 27. 51
 Marbeck.
 com pla.
 p. 112.

mon upon the Mount, took occasion to expound the Morral Law truly and spiritually, removing that false literall glosse which the Scribes and Pharisees had put upon it, that men might see how impossible it is for any meer man to fulfil it, and so consequently to have justification and salvation by it. And at the death of Christ the vail of the Temple was rent in twain from the top to the bottom, to shew saith *Tindal* that the shadows of *Moses* law should now vanish away at the flourishing light of the Gospell; And after the death of Christ, his Apostles did both by their preaching and writing labour to make men understand, that all the sacrifices and ceremonies, were but types of Christ; and therefore he being now come, they were of no further use, witnesse that divine and spirituall Epistle written to the *Hebrews*, yet notwithstanding we may say of the *Jews* at this day as the Apostle did in his time; Even untill this day remaineth the same vaile untaken away in the reading of *Moses*, the Lord in mercy remove it in his due time.

Ant. Well, Sir, I had thought that Gods covenant with the *Jews* had bin a mixt covenant, and that they had been partly under the covenant of works, but now I perceive there was little difference betwixt their covenant of grace and ours, *Evan,*

Evan. Truly, the opposition betwixt the Jews Covenant of grace and ours, was chiefly of their owne making, they should have been driven to Christ by the Law, but they expected life in obedience to it, and this was their great errour and mistake.

Bolton,
true boun.
p. 160.

Ans. And surely, Sir, it is no great marvell, though they in this point did so much erre and mistake, who had the Covenant of grace made known to them so darkly, when many amongst us, who have it more clearly manifest, do the like.

Evan. And truly, it is no marvell, though all men naturally do so, for man naturally doth apprehend God to be the great Master of Heaven, and himselfe to be his servant, and that therefore he must doe his worke before he can have his wages, and the more worke he doth, the better wages he shall have. And hence it was, that when *Aristotle* came to speake of blessednesse, and to pitch upon the next meanes to that end, he said it was operation and working, with whom also agreeth *Pythagoras*, when he saith, It is mans felicity to be like unto God, (as how) by becomming righteous and holy, and let us not marvell that these men did so erre who never heard of Christ, nor of the Covenant of Grace, when those to whom it was made known by the Apostles

Trunesse
of Chri.
Relig.

of Christ did the like, witnesse those to whom the Apostle *Paul* wrote his Epistles, and especially the *Galatians*; for although he had by his preaching when he was present with them, made known unto them the doctrine of the covenant of grace, yet after his departure, through the seducement of false teachers, they were soon turned to the Covenant of works, and sought to bee justified either in whole or in part by it, as you may see if you doe seriously consider that Epistle; (nay, what saith *Luther*) it is saith he, the generall opinion of mans reason throughout the whole World, That righteousness is gotten by the works of the Law, and the reason is, because the Covenant of works was ingendred in the minds of men in the very Creation, so that man, naturally can judge no otherwise of the law then as of a Covenant of Workes, which was given to make righteous, and to give life and salvation, this pernicious opinion of the Law, that it justifieth and maketh righteous before God, (saith *Luther* again) is so deeply rooted in mans reason, and all mankind are so wrapped in it, that they can hardly get out, yea, I my selfe saith he, have now preached the Gospell almost Twenty years, and have been exercised in the same daily, by reading and writing, so that I may well

On Gal.
p. 133.

Chof. Ser.
p. 108.

well seem to be rid of this wicked opinion, yet notwithstanding I now and then see this old filth cleave to my heart, whereby it commeth to passe, that I would willingly so have to doe with God, that I would bring something with my selfe, because he should give me his grace; nay, I feared that (as you said) many amongst us, who have more meanes of light ordinarily then ever *Luther* or any before him had, who yet notwithstanding do either wholly or in part expect justification and acceptation by the works of the Law.

Ant. Sir, I am verily perswaded that there be very many in this City of *London*, that are carried with a blinde preposterous zeale after their owne good works and well doings, secretly seeking to become holy, just and righteous before God, by their diligent keeping, and carefull walking in all Gods Commandements, and yet no man can perswade them that they do so, and truly, Sir, I am verily perswaded that this our neighbour and friend *Nomista* is one of them?

Evan. Alas! there is a Thousand in the World that make a Christ of their Works, *Boltons* and here is their undoing, &c. They look for true bount. righteousnesse and acceptation more in the precept then in the promise, in the law then in the Gospel, in working then in believing, and

Page 162.

and so miscarry many poore ignorant soles amongst us, when wee bid them obey and doe duties, they can think of nothing but working themselves to life, when they are troubled they must licke themselves whole, when wounded they must run to the salve of duties, and streame of performances, and neglect Christ. Nay, it is to be feared, that there bee divers who in words are able to distinguish between the Law and the Gospel, and in their judgments hold and maintaine that man is justified by faith, without the works of the Law, and yet in effect and practise, that is to say, in heart and conscience doe otherwise, and there is some touch of this in us all, otherwise we should not be so up and down in our comforts, and beleeving as we are still, and cast down with every weaknesse as we are. But what say you neighbour *Nomista*, are you guilty of these things think you?

Bolton,
true boun.
p.97.98.

Nom. Truly, Sir, I must needs confesse I begin to be somewhat jealous of my self that I am so, and because I desire your judgment touching my condition, I would intreat you to give me leave to relate it unto you.

Evan. With a very good will.

Nom. Sir, I having beene borne and brought up in a Countrey where there was very little preaching, the Lord he knoweth,

I lived a great while in ignorance and blindness; and yet because I did often repeat the LORDS Prayer, the Apostles Creed, and the Tenne Commandments, and in that I came sometimes to Divine Service (as they call it,) and at Easter received the Communion, I thought my condition to be good, but, at last, by meanes of hearing a zealous and godly Minister in this City, not long after my comming hither, I was convinced that my present condition was not good, and therefore I went to the same minister, and told him what I thought of my selfe; so he told mee that I must frequent the hearing of Sermons, and keepe the Sabbath very strictly, and leave off Swearing by my Faith and Troth, and such like oathes, and beware of lying, and all idle words and communication, yea, and said hee, you must get good books to read on, as Master *Dod* on the Commandments, M. *Boultons* directions for comfortable walking with God. Master *Brinsleys* true Watch, and such like, and many such like exhortations and directions he gave me, the which I liked very well of, and therefore endeavoured my selfe to follow them, so I fel to the hearing of the most godly, zealous, and powerfull Preachers that were in this City, and wrote their Sermons
after

after them, and when God gave me a Family I did pray with them, and instructed them; and repeated Sermons to them, and spent the Lords day in publique and private exercises: And left off my swearing and lying, and idle talking, according to his exhortation: in few words, I did so reforme my selfe and my life, that whereas before I had been only carefull to performe the duties of the second Table of the Law, and that to the end I might gaine favour and respect from civill honest men, & to avoid the penalties of mans law, or temporall punishment, now I was also carefull to perform the duties required in the first Table of the Law, and that to gaine favour and respect from religious honest men, and to avoid the penalty of Gods Law, even eternall torments in hell. Now when professors of religion observe this change in me, they came to my house & gave unto me the right hand of fellowship, and counted me one of that number, and then I invited godly Ministers to my table and made much of them, and then with that same *Mica* mentioned in the book of *Iudg.* *I was perswaded the Lord would be mercifull unto me because I had gotten a Levite to be my Priest:* In a word, I did now yeeld such an outward obedience and conformity to both Tables of the Law, that all
godly

Judg. 9:
18, 19.

godly Ministers, and religious honest men that knew mee did thinke very well of me, counting me to be a very honest man, and a good Christian, and indeed I thought so of my selfe, especially because I had their approbation, and thus I went on bravely a great while, even untill I read in Master *Boultons* works, that the outward righteousness of the Scribes and Pharisees was famous in those times, for besides their forbearing and protesting against grosse sinnes, as Murther, Theft, Adultery, Idolatry, and the like, they were frequent and constant in Prayer, Fasting, and Alms-deeds, so that without question, many of them were perswaded, that their doings would purchase heaven and happinesse, whereupon I concluded, that I had as yet done no more then they, and withall I considered that our Saviour saith, *Except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of God; yea,* and I also considered that the Apostle saith, *Hee is not a Jew, that is one outward, but he that is one within, whose praise is not of men but of God.* Then did I conclude that I was not yet a true Christian, for said I in my heart, I have contented my selfe with the praise of men, and so have lost all my labour and paines in perform-

Discourse
of true hap-
pines.p.64

Mat. 5.22.

The Marrow of

forming duties, for they have been to better then outside performances, and therefore they must all fall downe in a moment. I have not served God with all my heart; and therefore I see I must either goe farther, or else I shall never be happie, whereupon I set about the keeping of the Law in good earnest, and laboured to performe duties, not only outwardly, but also inwardly from my heart, I heard, and read, and prayed and laboured to bring my heart, and force my soule to every duty, I called upon the Lord in good earnest, and told him that whatsoever he would have me to doe. I would doe it withall my heart, if he would but save my soule, and then I also tooke notice of the inward corruptions of my heart, the which I had not formerly done, and was carefull to governe my thoughts to moderate my passions, and to suppress the motions and risings of lusts, to banish privie pride, and speculative wantonnesse, and all vain and sinful desires of my heart, and then I thought my selfe not onely an out-side Christian, but also an inside Christian, and therefore a true Christian indeed, and so I went on comfortably a good while, till I considered that the Law of God requires passive obedience as well as active, and therefore

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fore I must be a sufferer as well as a doer, or else I could not be a Christian indeed, whereupon I began to be troubled at my impatience under Gods correcting hand, and at those inward murmurings and discontentments which I found in my spirit in time of any outward calamity that befell me, and then I laboured to bridle my passions, and to submit my selfe quietly to the will of God in every condition, and then did I also, as it were, begin to take penance upon my selfe, by abstinence, fasting, and afflicting my soule, and made pitifull lamentations in my prayers, which were sometimes also accompanied with tears, the which I was perswaded the Lord did take notice of, and would reward me for it, and then I was perswaded that I did keepe the Law in yeelding obedience both actively and passively, and then was I confident I was a true Christian, untill I considered that those *Iewes* of whom the LORD complaynes, *Esa. 58.* did as much as I, and that caused me to feare that all was not right with mee as yet: whereupon I went to another Minister, and told him, that though I had done thus, and thus, and suffered thus, and thus; yet I was perswaded, that I was in no better a condition
then

The Marrow of

then those *Jewes*: ô yes, said he ! you are in a better condition then they . for they were Hypocrites, and served not G o d with all their hearts as you doe, Then I went home contentedly, and so went on in my wonted course of doing, and suffering, and thought all was well with me untill I bethought my selfe that before the time of my conversion. I had been a transgressour from the womb, yea, in the womb in that I was guilty of *Adams* transgression: so then I considered, that although I kept even with G o d, for the time present and to come, yet that would not free me from the guiltinesse of that which was done before, whereupon I was much troubled and disquieted in my minde, then I went to a third Minister of Gods holy Word, and told him how the case stood with me : and what I thought of my state and condition, he cheered me up, bidding me be of good comfort, for howsoever my obedience since my Conversion, would not satisfie for my former sins, yet in as much as at my Conversion I had confessed, lamented, deplored, bewailed, and forsaken them : God according to his rich mercy and gracious promise had mercifully pardoned and forgiven them. Then I returned home to my house againe, and went to
God

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God by earnest prayer and supplication, and besought him to give me assurance of the pardon and forgivenesse of my guiltinesse of *Adams* sin, and all my actuall transgressions before my Conversion: and as I had endeavoured my selfe to be a good servant before, so I would still continue in doing my duty most exactly: and so being assured that the Lord had granted this my request, I fell to my businesse, according to my promise; I heard, I read, I prayed, I fasted, I mourned, I sighed and groined, and watched over my heart, my tongue, and wayes, in all my doings, actions, and dealings both with God and man: But after a while I growing better acquainted with the spiritualnesse of the Law, and the inward corruptions of mine own heart, I perceived that I had deceived my self, in thinking that I had kept the Law perfectly, for do what I could I found many imperfections in my obedience; for I had been and was still subject to sleepinesse, drousesse, and heavinesse, in prayers, and hearing, and so in other duties, I failed in the manner of performance of them, and in the end, why I performed them, seeking my selfe in every thing I did, and my Conscience told me I failed in my duty to God in this, and in my duty to my neighbour



The Marrow of

in that, and then I was much troubled again; for I considered that the Law of God requir-eth, and is not satisfied without an exact & perfect obedience, and then I went to the same Minister againe, and told him how I had purposed, promised, striven and endeavoured, as much as possible I could to keep the Law of God perfectly, and yet by wo-
full experience I had found, that I had and did still transgresse it many wayes, and therefore I feared hell and damnation. O! but said he, do not feare, for the best Christians have their failings, and no man keepeth the law of God perfectly, and therefore go on and do as you have done, in striving to keep the Law perfectly, and in what you cannot doe God will accept the will for the deed, and wherein you come short, Christ will help you out, and this satisfied and contented me very much; so I returned home againe and fell to prayer, and told the Lord that now I saw I could not yeeld perfect obedience to his Law, and yet I would not dispaire, because I did believe, that what I could not doe Christ would do for me, and then I did certainly conclude, that I was now a Christian indeed, though I was not so before, and so have I been perswaded ever since. And thus, Sir, you see I have declared unto you, both how it hath been with
me



me formerly, and how it is with me for the present, wherefore I would intreat you to tell me plainly and truly what you think of my condition.

Evan. Why truly I must tell you it appears to me by this relation, that you have gone as far in the way of the Covenant of workes as the Apostle *Paul* did before his conversion, but yet for ought I see you have not gone the right way to the truth of the Gospell, and therefore I question whether you be as yet come truly to Christ.

Neo. Good Sir, give me leave to speak a few words. By the hearing of your discourse concerning the Covenant of workes and the Covenant of grace, I was moved to feare that I was out of the right way, but now having heard my neighbour *Nomista* make such an excellent relation, and yet you to question whether he be come truly to Christ or no, makes me to conclude absolutely that I am far from Christ, surely if he upon whom the Lord hath bestowed such excellent gifts and graces, and who hath lived such a godly life as I am sure he hath done, be not right; then woe be unto me.

Evan. Truly for ought I know, you may be in Christ before him.

Nom. But I pray you, Sir, consider, that

though I am now thoroughly convinced, that til of late I went on in the way of the covenant of works, yet seeing that at last I came to see my need of Christ, and have verily believed that in what I come short of fulfilling the law, he will help me out, me thinks, I should be come truly to Christ.

Evan. Verily I doe conceive that this gives you no surer evidence of your being come truly to Christ, then some of your strict Papists have, for it is the doctrine of the Church of *Rome*, that if a man exercise all his power, and do his best to fulfill the Law, then God for Christs sake, will pardon all his infirmities, and save his soule, and therefore you shall see many of your Papists very strict and zealous in the performance of duties morning and evening, so many *Ave-Maries*, and so many *Pater-nosters*, yea, and many of them do great deeds of charity, and great works of hospitality, and all upon such grounds, and to such ends as these; the Papists (saith *Calvin*) cannot abide this saying, *by faith alone*, for they thinke that their owne works are in part a cause of their salvation, and so they make a hotch potch, and mingle mangle, that is neither fish nor flesh, as men use to say.

Nom. But stay, Sir, I pray, you are mistaken in me, for though I hold that God doth

Propos. on
Gal. 2. in
edit. p. 45.

doth accept of my doing my best to fulfill the Law, yet doe I not hold with the Papists that my doings are meritorious, for I believe that God accepts not of what I do, either for the work or workers sake, but only for Christs sake.

Evan. Yet doe you but still goe hand in hand with the Papists, for though they doe hold that their works are meritorious, yet they say it is by the merit of Christ that they become meritorious; or as some of the moderate sort of them say, our workes sprinkled with the blood of Christ become meritorious, but this you are to know, that as the justice of God requires a perfect obedience, so doth it require that this perfect obedience be a personall obedience, viz. it must be the obedience of one person onely, the obedience of two must not be put together, to make up a perfect obedience: So that if you desire to be justified before God, you must either bring to him a perfect righteousness of your own, and wholly renounce Christ, or else you must bring the perfect righteousness of Christ, and wholly renounce your owne.

Ans. But beleeve me, Sir, I would advise him to bring Christs, and wholly renounce his owne, as, I thank the Lord, I have done.

Evan. You say very well, for indeed the covenant of grace terminates it self only on Christ and his righteousness. God will have none to have a hand in the justification and salvation of a sinner, but Christ only, and to say as the thing is, neighbour *Nomista*, Christ Jesus will either be a whole Saviour, or no Saviour; he will either save you alone, or not save you at all, for among men there is given no other name under heaven, whereby we must be saved, saith the Apostle Peter: and Jesus Christ himselfe saith, *I am the way, the truth, and the life, and no man cometh to the Father but by me*, so that as *Luther* truly saith, besides this way Christ, there is no way but wandring, no verity, but hypocrisie, no life, but eternall death, and verily saith another godly writer, We can neither come to God the Father, be reconciled unto him, nor have any thing to do with him, by any other way or means, but only by Jesus Christ, for we shall not any where find the favour of God, true innocency, righteousness, satisfaction for sin, help, comfort, life, or salvation, any where but only in Jesus Christ, he is the sum and center of all divine and Evangelicall truths; and therefore as there is no knowledge or wisdom so excellent, necessary, or heavenly, as the knowledge of Christ, as the Apostle plainly gives us

Acts 4. 12.

Joh. 14. 6.

On Gal.

p. 17.

D. Urban

Reg. in his

exposi. of

Christs

sermon

going to

Emaus.

us to understand, when he tels the *Corinthians* that *he determined to know nothing amongst them but only Jesus Christ, and him crucified*) so is there nothing to be preached unto men as an object of their faith, or necessary element of their salvation, which doth not forerway or other either meet in Christ, or referre unto Christ.

1 Cor. 2. 2.

Reynolds

on Pl. 110.

P. 1.

Ant. O Sir, you do please me wondrous well in thus attributing all to Christ. and surely Sir, though of late you have not been so Evangelicall in your teaching as some others in this City (which hath caused me to leave off hearing you to hear them) yet have I formerly perceived, and do now also perceive, that you have more knowledge of the doctrine of free grace then many other Ministers in this City have, and to tell you the truth, Sir, it was by your means that I was first brought to renounce mine owne righteousness, and to cleave onely to the righteousness of Jesus Christ, and thus it was. After that I had beene a good while a legall professor, just like my friend *Nonista*, and heard none but your legall Preachers, who built me up in workes and doings, as they did him, and as their manner is: At last a familiar acquaintance of mine who had some knowledge of the doctrine of free grace, did commend you for

an excellent Preacher, and at last prevailed with me to goe with him to heare you, and your text that day, I well remember was, *Tit. 3. 5. Not by the works of righteousness that we had done, but according to his own mercy he saved us*, whence you observed and plainly proved, that mans own righteousness had no hand in his justification and salvation, whereupon you dehorted us from putting any confidence in our owne works and doings, and exhorted us, by faith to lay hold upon the righteousness of Jesus Christ onely, at the hearing whereof, it pleased the Lord so to worke upon me, that I plainly perceived, that there was no need at all of my workes and doings, nor nothing else, but only to believe in Jesus Christ, and indeed my heart did assent unto it immediately, so that I went home with abundance of peace and joy in beleeving, and gave thanks to the Lord, for that he had set my soule at liberty, from such a sore bondage as I had been under, and I told all my acquaintance what a slavish life I had lived in being under the law, for if I did commit any sin, I was presently troubled and disquieted in my conscience, and could have no peace til I had made humble confession thereof unto God, craved pardon and forgiveness, and promised amendment, but now I told them that
what

whatsoever sins I did commit, I was no whit troubled at them, nor indeed am not at this day, for I do verily believe that God for Christs sake hath freely and fully pardoned al my sins, both past, present, & to come, so that I am confident that what sin or sins soever I commit, they shall never be laid to my charge, being very wel assured that I am so perfectly clothed with the Robes of Christs righteousness, that God can see no sin in mee at all: And therefore now I can rejoyce evermore in Christ, as the Apostle exhorts me, and live merrily though I bee never so vile or sinfull a creature, and indeed I pity them, that are in the same slavish condition I was in, and would have them to believe as I have done, that so they may rejoyce with me in Christ: and thus, sir, you see I have declared unto you my condition; and therefore I intreat you to tell mee what you thinke of me.

Evan. There is in this Citie, at this day, much talke about *Antinomians*, and though I hope there bee but few that doe justly deserve that title, (yet I pray) give me leave to tell you, that I fear me, I may say unto you in this case, as it was once said unto *Peter* in another case; *Surely thou art one of them, for thy speech bewrayeth thee.* And therefore to tell you truly, I make some question, whe-

Mat. 26, 73

90
The Marrow of

Phil. 1. 27. whether you have truly beleevved in Christ, for all your confidence: and indeed I am the rather moved to question it, by calling to mind that *as I have heard your conversation is not such as becometh the Gospel of Christ.*

Ant. Why, Sir, do you think it is possible for a man to have such peace and joy in Christ, as I have had, and I thanke the Lord have still, and not to have truly beleevved in Christ?

Evan. Yea, indeed, I think it is possible, for doth not our Saviour tell us, *that those*
Mar. 4. 15. *bearers whom he resembles to the stony ground, immediately received the word with joy, and yet had no root in themselves, and so indeed were not true beleevvers. And doth not the Apostle give us to understand, that as there is a*
2 Tim. 3. 5 *forme of godlines without the power of godlines, so there is a forme of faith without the power of faith. And therefore he prayes that God*
2 Thes. 1. *would grant unto the Thess. the work of faith*
11. *with power. And as the same Apostle gives us to understand, there is a faith that is not fain-*
1 Tim. 1. 5 *ed, so doubtlesse, there is a faith that is fained: And surely when our Saviour saith, Mar.*
4. 26, 27, 28. The kingdome of God is as if a man should cast seed into the ground, and should sleepe and rise night and day, and the seed should spring up and grow, he knoweth not how, first the blade, then the eare, after that the full corne
in

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in the eare, Hee giveth us to understand that true faith is produced by the secret power of God by little and little, so that sometimes a true believer himselfe, neither knowes the time when, nor the manner how it was wrought, so that wee may perceive that true faith is not ordinarily begunne, increased, and finished all in a moment, as it seems, yours was, but groweth by degrees, according to that of the Apostle, *Romans 1. 17.*

Diodat on the text.

The righteousness of G O D is revealed from faith to faith, that is, from one degree of faith to another, from a weake faith to a

Wilson on the Rom.

strong faith, from faith beginning, to faith increasing towards perfection, or from faith of adherence, to faith of evidence, but so was not yours; and againe, true faith, according to the measure of it, produceth holines, of life, but it seems yours doth not so, and therefore though you have had, and have

p. 17.

still much peace and joy, yet that is no infallible sign that your faith is true, for a man may have great raptures, yea hee may have

D. Preston of faith.

great joy, as if he were lift up into the third heaven, and have a great and strong perswasion that his estate is good, and yet be but an hypocrite for all that, and therefore I beseech you in the words of the Apostle, *Ex- 2 Cor. 13.*

p. 86.

amine your selfe whether you bee in the faith, 5.

prove your owne selfe, know you not your owne selfe

selfe

Rom. 8. 10 *Self how that Iesus Christ is in you, except you be a reprobate: And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.*

Ant. But, Sir, if my friend *Nomista* went wrong in seeking to bee justified by the works of the Law, then me thinks I should have gone right in seeking to be justified by faith, and yet you speak as if wee had both gone wrong.

Chof. Ser.
p. 65.

Evan. I remember *Luther* saith, that in his time, if they taught in a Sermon, that salvation consisted not in our works or life, but in the gift of God, some men took occasion thence to bee slow to good works, and to live a dishonest life, and if they preached of a godly and honest life, others did by and by furiously attempt to build ladders to heaven: And moreover, hee saith, that in the year 1525. there were some fantastick spirits, that stirred up the rustick people to sedition, saying, that the freedom of the Gospell giveth liberty to all men from all manner of Laws, and there were others that did attribute the force of justification to the Law. Now, saith hee, both these sorts offend against the Law, the one on the right hand, who would be justified by the Law; and the other on the left hand, who would be cleane delivered from

Luther on
Gal. p. 170

from the Law : Now I suppose this saying of *Luthers*, may be fitly applied to you two, for it appears to me, friend *Antinomista*, that you have offended on the left hand, in not walking according to the matter of the Law, and it is evident to me, neighbour, *Nomista*, that you have offended on the right hand, in seeking to be justified by your obedience to it.

Nom. But, Sir, if seeking of justification by the works of the Law, bee an error, yet it seemeth, that by *Luthers* owne confession, it is but an error on the right hand.

Evan. But yet I tell you, it is such an error, that by the Apostle *Pauls* own confession, so far forth as any man is guilty of it, *Hee makes his services his Saviours, and rejects, the grace of God, and makes the death of Christ of none effect, and perverteth the Lords intention; both in giving the Law, and in giving the Gospell, and keepes himselfe under the curse of the Law, and maketh himselfe the son of a bond-woman; a servant, yea, and a slave, and hinders himselfe in the course of well-doing, and in short, he goeth about an impossible thing, and so loseth all his labour.*

Gal. 5. 4.
Gal. 3. 19.
Gal. 1. 7.
Gal. 3. 10.
Gal. 4. 25.
Gal. 5. 7.
Gal. 3. 11.

Nom. Why then, Sir, it should seeme, that all my seeking to please God, by my good works, all my strict walking, according

ding to the Law, and all my honest course of life, hath rather done mee hurt than good.

Evan. The Apostle saith, that *without* Heb. 11. 6. *saith it is impossible to please God*, that is, Inst. p. 370 *saith Calvin*, Whatsoever a man thinketh,

On Gal.
p. 23.

purposeth, or doth, before he be reconciled to God by faith in Christ is accursed, and not onely of no value to righteousness, but of certaine deserving to damnation; so that saith *Luther*, Whosoever goeth about to please God with works, going before faith, goeth about to please God with sin, which is nothing else but to heape sin upon sin, to mocke God, and to provoke him to wrath: nay, saith the same *Luther*, in another place, If thou beest without Christ, thy wisdom is double foolishnesse, thy righteousness is double sin and iniquity, and therefore though you have walked very strictly according to the Law, and led an honest life, yet if you have rested, and put confidence therein, and so come short of Christ, then hath it indeed rather done you hurt than good. For, saith

Gal of the
cov. p. 338.

a godly writer, vertuous life, according to the light of nature, turneth a man farther off from God, if he adde not thereto the effectuall working of his spirit, and saith *Luther*, they which have respect onely to an honest life, it were better for them to bee adul.

Chof. Ser.
p. 65.

adulteries, and adulteresses, and to wallow in the mire : And surely for this cause it is that our Saviour tels the strict Scribes and Pharisees, who sought justification by workes, and rejected Christ, that Publicans and harlots should enter into the Kingdom of God before them. And for this cause it was that I said, for ought I know my neighbour *Neophytus* might be in Christ before you. Mat. 21. 31

Nom. But how can that be? when as you know he hath confessed that he is ignorant and full of corruption, and comes farre short of me in gifts and graces.

Evan. Because as the Pharisee had more to do before hee could come at Christ then the publican had; so I conceive, you have more to do then he hath.

Nom. Why, Sir, I pray you, what have I to do, or what would you advise me to do, for truly I would be contented to bee ruled by you?

Evan. Why that which you have to do before you can come to Christ, is to undoe all that ever you have done already, that is to say, whereas you have endeavoured to travell towards Heaven by the way of the Covenant of Workes, and so have gone a wrong way, you must go quite back again all the way you have gone, before you can tread one step in the right way. And wher-

as you have attempted to build up the ruines of old *Adam*, and that upon your selfe, and so like a foolish builder to build a tottering house upon the sands, you must throw downe and utterly demolish all that building, and not leave a stone upon a stone, before you can begin to build anew, and whereas you have conceived that there is some sufficiency in your selfe to helpe to justifie and save your selfe, you must conclude that in that case, there is not onely in you an insufficiencie, but also a non-sufficiencie, yea, and that sufficiencie that seemed to bee in you, to be your losse; in plaine termes, you must denie your selfe, as our Saviour saith, *Matth. 16. 24.* That is, You must utterly renounce all that ever you are, and all that ever you have done: all your knowledge and gifts, all your hearing, reading, praying, fasting, weeping, and mourning, all your wandring in the way of workes, and strict walking must fall to the ground in a moment, briefly whatsoever you have counted gaine to you in the case of justification, you must now with the Apostle *Paul*, count losse for *Christ*, and judge it to be dung, that you may win *Christ*, and be found in him, not having your own righteousnesse which is of the law, but that which is through the faith of *Christ*, the righteousnes which is of God by faith.

Nco.

*Phil. 3. 7.
8. 9.*

Neo. O, but, Sir, what would you advise me to do?

Evan. Why man? what aileth you?

Neo. Why Sir, as you have been pleased to hear them two to declare their condition unto you, so I beseech you, to give mee leave to doe the same, and then you will perceive how it is with me. Sir, not long since it pleased the Lord to visit mee with a great fit of sicknesse, so that indeed both in mine owne judgement, and in the judgement of all that came to visite mee, I was sick unto death, whereupon I began to consider, whither my soule was to go, after its departure out of my bodie, and I thought with my selfe that there was but two places, heaven and hell, and therefore it must needs goe to one of them, then my wicked and sinfull life, which indeed I had lived came into my mind, which caused mee to conclude that hell was the place provided for it, which caused me to be very fearfull; and to be very sorry that I had so lived, and I desired of the Lord to let mee live a little longer, and I would not faile to reforme my life, and amend my waies, and the Lord was pleased to grant mee my desire; since which time, though indeed it is true I have not lived so wickedly as formerly I had done, yet alas, I have come far short of that

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godly and religious life which I see other men live, and especially my neighbor *Now*. and yet you seem to conceive, that he is not in a good condition, and therefore surely I must needs be in a miserable condition, alas sir, what doe you thinke will become of me?

Evan. I doe now perceive that it is time for me to shew how God in the fulnesse of time performed that which hee purposed before all time, and promised in time concerning the helping and delivering of false mankind; and touching this point, the Scripture testifieth, that God *did in the fulnesse of time, send forth his Son, made of a woman, made under the Law, to redeem them that were under the law, &c.* That is to say, look how mankind by nature are under the law, as it is the covenant of works; so was Christ as mans suretie contented to be, so that now according to that eternall and mutuall agreement that was betwixt God the Father and him, he put himselfe in the room and place of all the faithfull, *and the Lord hath laid on him the iniquities of us all.*

Then came the Law, as it is the covenant of works, and said, I find him a sinner, yea such a one as hath taken upon him the sins of all men, therefore let him die upon the Crosse. Then said Christ, *Sacrifice and offering*

Gal. 4. 4.
Hooker
Souls Just.
p. 173.

Isai. 53. 6.

Luther on
Gal. p. 137

ing thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifice for sinne thou hast no pleasure. Then said I, loe I come. to doe thy will O God. And so the law proceeding in full scope, against him, set upon him, and killed him : And by this meanes was the justice of God fully satisfied, his wrath appeased, and all true beleevers acquitted from all their sins both past, present, and to come, so that the law as it is the covenant of works, hath not any thing to say to any true beleever : For indeed they are dead to it, and it is dead to them.

Heb. 10. 5.
6.7.

Nam. But sir, How could the sufferings of Christ, which in respect of time were but finite, make full satisfaction to the justice of God which is infinite.

Evan. Though the sufferings of Christ in respect of time were but finite, yet in respect of the person that suffered. his sufferings came to be of infinite value ; for Christ was God and Man in one person, and therefore his sufferings were a sufficient and full ransom for mans soule, being of more value then the death and destruction of all creatures.

Nam. But Sir, you know that the Covenant of workes requires mans owne obedience, or punishment, when it saith, *He that doeth these things shall live in them, and cursed is*

every one that continueth not in all things which are written in the book of the Law, to do them, how then could believers be acquitted from their finnes by the death of Christ?

Vr sin. cat.

Pemble
vin. fid.

Evan. For answer hereunto, I pray you consider, that though the covenant of works requires mans owne obedience or punishment, yet it no where disalloweth or excludeth that which is done or suffered by another in his behalfe, neither is it repugnant to the Justice of God; for so there be a satisfaction performed by man through a sufficient punishment, for the disobedience of man, the Law is satisfied, and the justice of God permitterth that the offending party be received into favour and God acknowledgeth him after such satisfaction made, as a just man, and no transgressor of the law; and though the satisfaction be made by a surety, yet when it is done, the principall is by the Law acquitted: But yet for the further prooffe and confirmation of this point, wee are to consider that as Jesus Christ the second *Adam*, entred into the same covenant that the first *Adam* did, so by him was done whatsoever the first *Adam* had undone: so then, the case stands thus, that like as whatsoever the first *Adam* did or befell him, was reckoned as done by all mankind, and to have befallen them: even, so whatsoever Christ

Christ did or befell him, is to be reckoned as to have been done by all beleivers, and to have befallen them, so that as sin cometh from *Adam* alone to all mankind as hee in whom all have sinned; so from *Jesus Christ* alone cometh righteousness, unto all that are in him, as hee in whom they all have satisfied the justice of God; for as by being in *Adam* and one with him, all did in him and with him, transgresse the Commandement of God, even so in respect of faith, wherby beleivers are ingrafted into Christ, and spiritually made one with him, they did all in him and with him, satisfie the justice of God in his death and sufferings, and whosoever reckons thus, reckons according to Scripture for in *Rom. 5. 12.* all are said to have sinned in *Adams sinne*, *In whom all have sinned*, saith the Text, namely in *Adam*, as in a publike person, all mens acts were included in his, because their persons were included in his, so likewise in the same *chap.* it is said that death passed upon all men, namely for this, that *Adams sinne* was reckoned as theirs, even so, *Rom. 6.* the Apostle speaking of Christ, saith, *In that he died, he dyed unto sin, but in that he liveth, he liveth unto God:* so likewise saith he in the next verse, *Reckon ye your selves to be dead unto sinne, but alive unto God through Jesus Christ our Lord.* And

Forbes on
justif. p. 89

Goodw.
Christ set
forth. p. 87.
Rom. 6. 10
11.

1 Cor. 15. 20 so as touching the Resurrection of Christ, the Apostle argues, that all beleevers must and shall arise, because *Christ is risen, and is become the first fruits of them that sleep.* Christ, as the first fruits ariseth, and that in the name and stead of all beleevers, and so they rise in him and with him, for Christ did not rise as a private person, but hee arose as the publike Head of his Church, so that in his arising all beleevers did virtually arise; And as Christ at his Resurrection was justified and acquitted from all the sinnes of all beleevers, by God his Father, as having now fully satisfied for them, even so were they: And thus you see the obedience of Christ being imputed unto beleevers, by God, for their righteousnesse, it doth put them into the same estate and case touching righteousnesse unto life before God, wherein they should have been, if they had perfectly performed the perfect obedience of the Covenant of workes, *Doe this, and thou shalt live.*

Nom. But, Sir, are all beleevers dead to the Law, and the Law dead to them, say you?

Evan. Beleeve it man; as the Law is the Covenant of Workes, all true beleevers are dead unto it, and it is dead unto them; for they being incorporated into Christ,

Christ, what the Law or covenant of works did to him, it did the same to them; so that when Christ hanged on the Crosse, all beleevers, after a sort, hanged there with him; and therefore the Apostle *Paul* having said, *I through the Law, am dead to the Law*, adds in the next verse, *I am crucified with Christ*, which words the Apostle brings as an argument to prove that hee was dead to the Law, for the Law had crucified him with Christ, upon which Text *Luther* saith, I likewise am crucified and dead to the Law: On Gal. Forasmuch as I am crucified and dead with Christ: And again, I beleeving in Christ, am also crucified with Christ. In like manner the Apostle saith, to the beleeving Romanes; *So yee my brethren are dead also to the Law by the body of Christ*. Now by the body of Christ is meant the passion of Christ upon the Crosse, or, which is all one, the suffering of Christ in his humane nature; and therefore certainly wee may conclude, with godly *Tindall*, that all such are dead concerning the Law, as are by faith crucified with Christ.

On Gal. p. 81.

Rom. 7. 4.

D. Willet on the text.

Elton on the text. On the text.

Nom. But I pray you, Sir, how doe you prove that the Law is dead to a beleever?

Evan. Why, as I conceive the Apostle affirmeth it, *Rom. 7. 1, 6.*

Nom. Surely, Sir, you doe mistake, for I remember the words of the first verse, are, *how that the Law hath dominion over a man as long as he liveth*, and the words of the sixth verse are; *But now we are delivered from the Law, that being dead wherein we were holden,* &c.

Evan. I know right well that in our last Translation the wordes are so rendred, but godly and learned *Tindall* renders it thus; *Remember ye not brethren, that the Law hath dominion over a man as long as it endureth*: And *Bish. Hall*, paraphraseth upon it thus, *Know yee not brethren, that the Mosaicall Law hath dominion over a man that is subject unto it, so long as the said Law is in force*: So likewise, *Origen*, *Ambrose*, and *Erasmus* do all agree, that by these words while (*He*) or it liveth, we are to understand, as long as the Law remaineth: And *Peter Martyr* is of opinion, that these words, while (*Hee*) or it liveth, are indifferently referred either to the Law, or to the man; for saith he, The man is said to be dead, Ver. 4. and the Law is said to be dead, Ver. 6. Even so, because the word (*He*) or (*it*) mentioned, Ver. 1. doth signifie both sexes in the Greek: *Chrysostome* thinketh that the death both of the Law, and the man is insinuated: And *Theophylact*, *Erasmus*, *Bucer*, and *Calvin*, doe all under-

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by D. Wil-
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See D. Wil.
again.

understand the sixt Verse, of the Law being dead : And as the death of a beleever to the Law, was accomplished by the death of Christ, even so also was the Law's death to him : Even as *Mr. Fox* in his Sermon of Christ crucified, testifieth, saying ; Here have we upon one Crosse, two crucifixes, two the most excellent Potentates that ever were, the Son of God, and the Law of God, wrastring together about mans salvation, both cast downe, and both slaine upon one Crosse, howbeit, not after a like sort : first, the Son of God was cast downe and tooke the fall, not for any weaknesse in himselfe, but was content to take it for our victory ; by this fall the Law of God in casting him downe, was caught in his owne trip, and so was fast nailed hand and foot to the Crosse, according as wee reade in *S. Pauls* words, *Colos. 2. 14.* And so *Luther* speaking to the same point, saith, this was a wonderfull combate, where the Law being a creature, giveth such an assault to his Creator, in practising his whole tyranny upon the Son of God : now therefore, because the Law did so horribly and cursedly sin against his God, it is cursed and arraigned, and as a theif and cursed murderer of the Son of God, loseth all his right, and deserveth to be condemned : the Law therefore is bound, dead and

Fox that wrote the Book of Martyrs.

On Gal. p. 184.

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crucified to me; it is not onely overcome, condemned, and slain unto Christ, but also to me, beleeving in him, unto whom he hath freely given this victory: now then, although according to the Apostles intimation, *Rom.* 7. at the beginning, though the Covenant of works, and man by nature, be mutually engaged each to other, so long as they both live: yet if when the wife be dead, the husband be free, then much more when hee is dead also.

Nom. But, I pray, Sir, what are we to understand by this double death, or wherein doth this freedome from the Law consist?

Evan. Death is nothing else but a dissolution, or an untying of a compound, or a separation between matter and forme; and therefore, when the soule and body of man is separated, we say he is dead, so that by this double death, we are to understand nothing else, but that the bargain or Covenant which was made between God and man at first, is dissolved, or untyed, or that the matter and forme of the Covenant of works is separated to a Beleever; so that the Law of the ten Commandements, doth neither promise eternall life, nor threaten eternall death to a beleever, upon condition of his obedience, or disobedience to it: neither doth a be-

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beleever, as he is a beleever. either hope for eternall life, or feare eternall death, upon any such tearmes; no, *Wee may assure our selves, that whatsoever the Law saith on any such tearmes, it saith to them who are under the Law: But beleevers, are not under the law, but under grace:* and so have escaped eternall death. and obtained eternall life, only by faith in Jesus Christ; *For by him all that beleeve are justified from all things from which they could not be justified by the Law of Moses.* *For God so loved the world, that hee gave his only begotten Son. that whosoever beleeveeth in him, should not perish, but have everlasting life.* And this is that Covenant of Grace, which as I told you, was made with the Fathers by way of promise, and so but darkly, but now the fulnesse of time being come, it was more fully opened and promulgated.

Rom. 3. 19

Rom. 6. 14

Act. 13. 39

Joh. 3. 16.

Ant. Well Sir, you have made it evident and plain, that Christ hath delivered all beleevers from the Law, as it is the Covenant of works, and that therefore they have nothing at all to doe with it.

Evan. No indeed, none of Christs are to have any thing to do with the Covenant of works, but Christ onely, for, although in the making of the Covenant of works, at first, God was one party, and man another,
yet

yet in making it the second time, God was on both sides; God simply considered in his essence, was the party opposite to man, and God the second Person, having taken upon him to be incarnate, and to work mans redemption, was on mans side, and takes part with man, that he may reconcile him to God by bearing mans sins, and satisfying Gods Justice for them, and Christ payed God till he said, *He had enough, he was fully satisfied, fully contented. This is my beloved Son, in Whom I am well pleased*, yea God the Father was well pleased, and fully satisfied from all eternity by vertue of that covenant that was made betwixt them; and thereupon all Christs people were given to him in their election; *Tbine they were*, saith Christ, *and thou gavest them me*, Joh. 17.6. And again, saith he, *The Father loveth the Son, and hath given all things into his hands*. Joh. 8.35. That is, he hath intrusted him with the oeconomicke, and actuall administration of that power in the Church, which originally belonged unto himselfe, and hence it is, that Christ also saith, *The Father judgeth no man, but hath committed all judgement to his Son*, Joh. 5.22. so that all the covenant that believers are to have regard unto for life and salvation, is the free and gracious covenant that is betwixt Christ, or God in Christ and them,

Mat. 3.17.

Ephes. 1.4.

Reynolds
Psal. 110,
P.7.

them, and in this Covenant there is not any condition or law to be performed on mans part, by himselfe ; no, there is no more for him to doe, but onely to know and beleve that Christ hath done all for him, wherefore my dear neighbour *Neophitus*, to turne my speech particularly to you, because I see you are in heavinesse, I beseech you be perswaded, that here you are to work nothing, here you are to doe nothing, here you are to render nothing unto God, but onely receive the treasure, which is Jesus Christ, and apprehend him in your heart by faith, although you be never so great a sinner, and so shall you obtain forgivenesse of sins, righteousness, and eternall happinesse, not as an agent, but as a patient ; not by doing, but by receiving, nothing here cometh betwixt but faith only apprehending Christ in the promise ; this then is perfect righteousness, to hear nothing, to know nothing, to do nothing of the Law of works, but onely to know and beleve that Jesus Christ is now gone to the Father, and sitteth at his right hand, not as a Judge, *But is made unto you of God, wisdom, righteousness, sanctification and redemption*, wherefore, as Paul and Silas said to the Gaolor, so say I unto you, *Believe on the Lord Jesus Christ, and thou shalt be saved.* That is, be verily perswaded

Luther on
Gal. p. 69.
194.

2 Cor. 5. 21

Act. 16. 31

in

Definition
of Faith.

in your heart, that Christ Jesus is yours, and that you shall have life and salvation by him, that whatsoever Christ did for the redemption of mankinde, he did it for you.

Neo. But Sir, hath such a one as I, any warrant to believe in Christ?

Culverwell
of Faith,
p. 15.

Evan. I beseech you consider, that God the Father, as he is in the Son Jesus Christ, moved with nothing but with his free love to mankind lost, hath made a deed of gift and grant unto them all, that whosoever of them all shall believe in this his Son, shall not perish, but have eternall life, and hence it was, that Jesus Christ himselfe said unto his Disciples, *Matth. 16. 15. Goe and preach the Gospel to every creature under Heaven,* that is, goe and tell every man, without exception, that here is good newes for him, Christ is dead for him, and if hee will take him and accept of his Righteousnesse, hee shall have him. Therefore, saith a Godly Writer, for as much as the holy Scripture speaketh to all in generall, none of us ought to disturbe himselfe, but beleve that it doth belong particularly to himselfe, and to the end that this point wherein lyeth and consisteth the whole mysterie of our holy Faith, may bee understood the better, let us put the case, that some good and holy King should cause a Proclamation to bee made through

Joh. 3. 16.

D. Preston
of Faith, p.
8.

In a little
book cal-
led the be-
nefit of
Christ's
death.

through his whole Kingdome by the sound of a Trumpet, that all Rebels and banished men, shall safely returne home to their houses, because that at the suite and desert of some deare friend of theirs, it hath pleased the King to pardon them, certainly none of these rebels ought to doubt but that he shall obtain true pardon for his rebellion, and so return home, and live under the shadow of that gracious King : even so our good King, the Lord of Heaven and Earth, hath for the obedience and desert of our good brother Jesus Christ, pardoned us all our sins, and made a proclamation throughout the whole world, that every one of us may safely returne to God in Jesus Christ, wherefore, *I beseech you, make no doubt of it, but draw neare With a true heart, in full assurance of faith.* Heb. 10. 22

Neo. O ! but, Sir, in this similitude the case is not alike, for when an earthly King sendeth forth such a Proclamation, it may bee thought that hee doth indeed intend to pardon all, but it cannot bee thought that the King of heaven doth so, for doth not the Scripture say, that *Some men are ordained before to condemnation*, and doth not Christ himselfe say, that *many are called, but few are chosen*, and therefore it may be I am one of them that are ordained to condemnation, and Jude v. 4. Mat. 22: 14

and therefore, though I be called, I shall never be chosen, and so shall not be saved.

Evan. I beseech you to consider, that although some men be ordained to condemnation, yet so long as the Lord hath concealed their names, and not set a marke of reprobation upon any man in particular; but offers the pardon generally to all, without having any respect either to election, or reprobation, surely it is great folly in any man to say it may be I am not elected, and therefore shall not have benefit by it, and therefore I will not accept of it nor come in, for it should rather move every man to give diligence *to make his calling and election sure*, by beleeving it, for feare we come short of it, according to that of the Apostle, *Let us therefore feare, least a promise being left us, of entering into his rest, any of us should seem to come short of it*: Wherefore, I beseech you, doe not you say it may be I am not elected, and therefore I will not beleeve in Christ, but rather say, I doe beleeve in Christ, and therefore, I am sure I am elected, and check your own heart, for meddling with Gods secrets, and prying into his hidden councell, and goe no more beyond your bounds, as you have done in this point, for election and reprobation is a secret, and the Scriptures tells us, *That secret things belong unto God, but those things*

2 Pet. 1. 10

Heb. 4. 1.

Poore
doubting
Christian,
p. 69.

Deut. 29.
29.

things that are revealed belong unto us: Now, this is Gods revealed will, for indeed it is his expresse command, *That you should believe on the name of his Son, and it is his promise, that if you beleewe you shall not perish, but have everlasting life*: Wherefore, you having so good a warrant as Gods command, and so good an encouragement as his promise, doe your duty, and by the doing thereof you may put it out of question, and be sure that you are one of Gods Elect: Say then, I beseech you, with a firme faith, the righteousness of Jesus Christ belongs to all that beleewe; but I beleewe and therefore it belongs to mee, yea, and say with *Paul, I live by faith in the Sonne of God who loved mee, and gave himselfe for mee*. Hee saw in mee (sayth *Luther* on the Text) nothing but wickednesse, going astray, and flying from him, yet this good Lord had mercy on mee, and of his meere mercie hee loved mee; yea, so loved mee, that hee gave himselfe for mee; (who is this mee) even I wretched and damnable sinner was so dearly beloved of the Sonne of God, that hee gave himselfe for mee, O print this word me in your heart, and apply it to your owne selfe, not doubting but that you are one of those to whom this me belongeth.

1 Joh. 3. 23

D. Sibbs
Souls conflict. p. 921

Gal. 2. 20

Neo. But may such a vile and sinfull wretch as I am, be perswaded that God commands me to believe, and that he hath made a promise to me?

D. Preston
of love, p.
146.

2 Cor. 5.
20, 21.

Evan. Why doe you make a question where there is none to be made? Goe, saith Christ, and preach the Gospell, to every creature under heaven, that is, goe tell every man without exception, whatsoever his sins be, whatsoever his rebellions be, goe and tell him these glad tidings, that if hee will come in, I will accept of him. his sins shall be forgiven him, and he shall be saved, if he will come in, and take me, and receive me, I will bee his loving Husband, and hee shall be mine owne deare Spouse: let me therefore say unto you in the words of the Apostle, *Now then, I as an Embassador for Christ, as though God did beseech you by me, I pray you in Christs stead, be ye reconciled unto God, for he hath made him to be sin for you, who knew no sin, that you might be made the righteousness of God in him.*

Neo. But do you say, Sir, that if I believe, I shall be espoused unto Christ?

Evan. Yea. indeed shall you, for faith coupleth the soule with Christ, even as the Spouse with her husband, by which means Christ and the soule are made one: for as in corporall marriage, man and wife are made

*Rouse my-
stical mar-
riage, p. 10*

made one flesh, even so in this spirituall and mysticall marriage, Christ & his Spouse are made one spirit and this marriage of all others is most perfect and absolutely accomplished between them, for the marriage between man and wife, is but a slender figure of this union, wherefore, I beseech you, to believe it, and then you shall be sure to enjoy it.

Luther
christian
liber.p.21.

Neo. But Sir, if *David* said, *seemeth it to you a light thing to bee an earthly Kings Son-in law, seeing that I am a poore man and lightly esteemed*: then surely I have much more cause to say, seemeth it to you a light thing to be a Heavenly Kings Daughter in-law, seeing that I am such a poor sinfull wretch: surely, Sir, I cannot bee perswaded to believe it.

1 Sam. 18.
25.

Evan. Alas man, how much are you mistaken, for you looke upon God and upon your selfe, with the eye of reason, and so as standing in relation to each other, according to the tenour of the Covenant of Works, whereas you being now in the case of Justification & reconciliation, you are to look both upon God and upon your selfe; with the eye of faith, and so standing in relation to each other, according to the tenour of the Covenant of Grace: for saith the Apostle, *God was in Christ, reconciling the world*

2 Cor. 5.
19.

unto himselfe, not imputing their sinnes unto them, as if he had said, because as God stands in relation to man, according to the tenour of the covenant of Workes, and so out of Christ, hee could not without prejudice to his Justice bee reconciled unto them, nor have any thing to doe with them, otherwise than in wrath and indignation; therefore, to the intent, that justice and Mercie might meet together, and Righteousnesse and Peace might embrace each other, and so GOD stand in relation to man, according to the tenour of the covenant of Grace, hee put himselfe into his Sonne Jesus Christ, and shrowded himselfe there, that so hee might speake Peace to his people. Sweetly saith *Luther*, Because the nature of GOD was otherwise higher than that wee are able to attaine unto it; therefore hath hee humbled himselfe to us, and taken our nature upon him, and so put himselfe into Christ, here he looketh for us, here hee will receive us, and he that seeketh him here shall find him: *This*, saith GOD the Father, *is my welbeloved Sonne, in Whom I am Well pleased*, *Matth. 3. 17.* whereupon the same *Luther* saith in another place, We must not think and perswade our selves, that this voice came from Heaven for Christs owne sake, but for our sakes, even as Christ him-

Chof. ser.
p. 299.

Chof. ser.
p. 313 2, 33

himfelfe faith, *John 12. 30. This voyce came
 not because of mee, but for your fakes*, the
 truth is, Chrift had no need that it fhould
 be faid unto him, This is my wellbeloved
 Sonne; he knew that from all eternity, and
 that he fhould ftill fo remaine, though thefe
 words had not beene fpoken from Heaven;
 therefore by thefe words, God the Father
 in Chrift his Sonne, cheereth the hearts of
 poore finners, and greatly delighteth them
 with fingular comfort and heavenly sweet-
 nefle, affuring them, that whofoever is mar-
 ried unto Chrift, and fo in him by Faith,
 he is as acceptable to G O D the Father, as
 Chrift himfelfe, according to that of the
 Apostle, *Hee hath made us acceptable in* Ephes. 1. 6.
his Beloved, wherefore if you would bee
 acceptable to God, and bee made his deare
 child, then by faith cleave unto his beloved
 Sonne Chrift, and hang about his neck, yea,
 and creep into his bofome, and fo fhall the
 love and favour of G O D be as deeply infi-
 nuated into you, as it is into Chrift himfelfe.
 and fo fhall God the Father, together with
 his beloved Sonne; wholly poffeffe you, and
 be poffeffed of you, and fo God, and Chrift,
 and you fhall become one entire thing, ac-
 cording to Chriffs Prayer, *That they may* Jon. 11. 21
bee one in us, as thou and I are one, and by
 this meanes may you have fufficient ground
 K 3 and

- Luther* on
Gal.p. 17. and warrant to say (in the matter of reconciliation with God at any time, whensoever you are disputing with your selfe, how God is to be found that justifieth and saveth sinners) I know no other God, neither will I know any other God besides this God that came down from heaven, and cloathed himself with my flesh, unto whom all power is given, both in heaven and in earth, who is my Judge, *For the Father judgeth no man, but hath committed all judgement to the Sonne*, so that Christ may doe with mee whatsoever him liketh, and determine of me according to his own minde, and I am sure hee hath said, *He came not to judge the world, but to save the world*, and therefore I doe believe that he will save me.
- Joh. 5. 22.
- Joh. 12. 17

Nco. Indeed, Sir, if I were so holy and so righteous as some men are, and had such power over my sins & corruptions as some men have, then I could easily believe it; but (alas) I am so sinfull and so unworthy a wretch, that I dare not presume to beleieve that Christ will accept of me so as to justifie and save me.

Evan. Alas man, in thus saying you doe seem to contradict and gaine say, both the Apostle *Paul*, & our Lord Jesus Christ himself, and that against your owne soule: for whereas the Apostle *Paul* saith, *That Christ*
Jesus

Jesus came into the world to save sinners, and doth justify the ungodly, why, you seem to hold, and doe in effect say, that Christ Jesus came into the world to save the righteous, and to justify the godly. And whereas our Saviour saith, The whole need not the Physician, but the sick, and that he came not to call the righteous, but sinners to repentance: Why, you seem to hold, and doe in effect say, That the sick need not the Physician but the whole, and that he came not to call sinners, but the righteous to repentance: And indeed, in so saying, you seem to conceive, that Christs Spouse must be purified, washed, and cleansed from all her filthinesse, and adorned with a rich Robe of Righteousnesse, before hee will accept of her, whereas he himself saith unto her; As for thy Nativity, in the day that thou wast born, thy navel was not cut, neither wast thou washed with water to supple thee, thou wast not swaddled at all, nor salted at all, no eye pitied thee to do any of these things unto thee; but when I passed by thee, and looked upon thee, behold thy time was a time of love: And I spread my skirt over thee, and covered thy nakednesse, yea, and I sware unto thee, and entered into covenant with thee, & thou becamest mine. And I will marry thee unto mee for ever, yea, I will marry thee unto me in Righteousnesse, and in judgment, and in mercy and compassion.

1 Tim. 1.

15.
Rom. 4. 5.

Mat. 9. 12.

Ezek 16. 4

Ver. 5.

Ver. 8.

Hof. 2. 19.

Wherefore, I beseech you, revoke this your erroneous opinion, and contradict the word of truth no longer, but conclude for a certainty, that it is not the righteous and godly man, but the sinfull and ungodly man, that Christ came to call, justifie and save; so that if you were a righteous and godly man, you were neither capable of Calling, justifying, or saving by Christ; but being a sinfull and ungodly man, I will be bold to say unto you, as the people said unto blind *Bar-tine*, *Be of good comfort, arise, he calleth thee*, and will justifie and save thee; go then unto him I beseech you, and if he come and meet you (as his manner is) then doe not you unadvisedly say with *Peter*, *Depart from mee, for I am a sinful man, O Lord*. But say in plain termes, O come unto me for I am a sinfull man, O Lord! yea, go on further, and say as *Luther* bids you; Most gracious Jesu, and sweet Christ, I am a miserable poor sinner, and therefore do judge my selfe unworthy of thy grace; but yet I having learned from thy Word, that thy salvation belongeth to such a one, therefore do I come unto thee to claime that right, which through thy gracious promise belongeth unto mee: assure your selfe man, that Jesus Christ requires no portion with his Spouse, no verily, he requires nothing with her but meere poverty,

the

Mar. 10. 49

Luk. 5. 3.

Chof. Ser.
p. 87.

the rich he sends empty away ; but the poore are by him enriched , and indeed, saith Luther, the more miserable, sinfull and distressed a man doth feel himself, and judge himselfe to be, the more willing is Christ to receive him, and relieve him; so that saith he, in judging thy selfe unworthy , thou dost thereby become truly worthy, and so indeed hast gotten a greater occasion of comming to him: wherefore then in the words of the Apostle , I doe exhort and beseech you to come boldly unto the Throne of grace , that you may obtaine Mercy and finde Grace to helpe in time of need.

Luk. i. 57.

Chof. scr.
p. 85.

Heb. 4. 6.

Neo. But truly Sir, my heart doth as it were tremble within mee, to thinke of comming to Christ after such a bold maner; and surely, Sir, if I should so come unto him, it would argue much pride and presumption in me.

Evan. Indeed, if you should be encouraged to come unto Christ , and to speak thus unto him, because of any godlines, righteousness, or worthines that you do conceive to be in you; that I confesse were proud presumption in you; but to come to Christ by believing that he will accept of you , justifie and save you freely by his grace , according to his gracious promise, this is neither pride nor presumption: for Christ having tendred and offer-

Poore
doubting
Christian,
p. 18.

offered it to you freely, believe it man, it is true humility of heart to take what Christ offereth you.

Nom. But by your favour Sir, I pray you give me leave to speak a word by the way, I know my neighbour *Neophytus* it may be better than you doe, yet doe I not intend to charge him with any sin otherwise then by way of supposition as thus) suppose he hath been guilty of the committing of grosse and grievous sins, will Christ accept of him, and justifie and save him for all that?

Evan. Yea indeed, for there is no limitation of Gods grace in Jesus Christ except the sin against the Holy-Ghost; *Christ stands at the doore and knocks, Rev 3. 20* And if any murdering *Manasses*, or any persecuting and blaspheming *Saul*, or any adulterous *Mary Magdalen* will open unto him, he will come in and bring comfort with him, and wil sup with him: seek from one end of the heavens to the other faith Evangelicall *Hooker*, turn all the Bible over, and see if the words of Christ be not true, *Him that commeth unto me, I will in no wise cast out, Joh. 6. 37.*

1 Tim. i. 13

poor doub
p. 132.

Nom. Why then, Sir, it seemes you hold that the vilest sinner in the world ought not to be discouraged from coming unto Christ, and believing in him, by reason of his sins.

Eva. Surely, if Christ came into the world,
to

to seek, and call, and save sinners, and to justify the ungodly, as you have heard; and if the more sinfull, miserable. and distressed a man doth judge himselfe to bee, the more willing Christ is to receive him and relieve him, then I see no reason why the vilest sinner should bee discouraged from beleiving on the name of Jesus Christ by reason of his sinnes, nay, let me say more, the greater any mans sinnes are, either in number or nature, the more hast hee should make to come unto Christ, and to say with *David*, *For thy Name sake, O Lord, pardon mine iniquity, for it is great.* *Psal. 25. 11*

Ant. Surely Sir, if my friend *Neophytus* did rightly consider these things, and were assuredly perswaded of the truth of them, me thinks, hee should not bee so backward from coming to Christ by beleiving on his name as he is, for if the greatnesse of his sins should bee so far from hindring his coming to Christ, that they should further his coming, then I know not what should hinder him.

Evan. You speak very truly indeed, and therefore, I beseech you, Neighbour *Neophytus*, consider seriously of it, and neither let your own accusing conscience, nor satan the accuser of the brethren, hinder you any longer from Christ: for, what though they should

On Gal.
p. 20, 21.

should accuse you of pride, infidelity, covetousnesse, lust, anger, envy, and hypocrisie; yea, what though they should accuse you of whoredome, theft, drunkennesse, and many the like; yet dowhat they can, they can make no worse a man of you then a sinner, or the chiefe of sinners, or an ungodly person, and so consequently such a one as Christ came to justifie and save, so that in very deed if you do rightly consider of it, they doe you more good then hurt by their accusations: And therefore I beseech you, in all such cases or conflicts, take the counsell of *Luther*, who saith, when thy conscience is throughly afraid with the remembrance of thy sins past, and the devill assaileth thee with great violence, going about to overwhelme thee with heaps, flouds, and whole seas of sins, to terrifie thee, and to draw thee from Christ; then arme thy selfe with such sentences as these: Christ the Son of God was given, not for the holy, righteous, worthy, and such as were his friends, but for the wicked sinners, for the unworthy, and for his enemies; wherefore if the devil say thou art a sinner, and therefore must be damned, then answer thou and say, because thou sayest I am a sinner, therefore will I be righteous, and saved; and if he reply, nay sinners must be damned, then answer thou and say, no, for I flie to Christ,

Christ, who hath given himselfe for my sins, and therefore Sarhan, in that thou sayest I am a sinner, thou givest me armour and weapons against thy selfe, that with thine owne sword I may cut thy throat, and tread thee under my feet, and thus you see it is the counsell of *Luther*, that your sinnes should rather drive you to Christ, then keepe you from him.

Nom. But, sir, suppose hee hath not as yet truly repented for his many and great sinnes, hath hee any warrant to come unto Christ by believing till he hath done so?

Evan. I tell you truly that whatsoever a man is, or whatsoever he hath done, or not done, he hath warrant enough to come unto Christ by believing if hee can, for Christ makes a generall Proclamation, saying, *Ho, every one that thirsteth come ye to the waters, and he that hath no money come buy and eat, yea come buy wine and milke without money and without price.* This you see is the condition, buy wine and milk, (that is grace and salvation) without money, that is without any sufficiency of your own, only incline your eare and heare, and your souls shall live; yea live by hearing that Christ will make an everlasting covenant with you, even the sure mercies of *David*.

Nom. But yet sir, you see that Christ requires

Isai. 55.1.

Hooker,
Poore
doubting
Christian,
p. 151.
Cornwall
on Gof.
repen. 2. 1

quires a thirsting before a man come unto him, the which I conceive cannot be without true repentance.

Evan. In the last Chapter of the *Revelation*, and the 17. *ver.* Christ makes the same generall Proclamation, saying, *Let him that is a thirst come*; And, as if the holy Ghost had so long since answered the same objection that your is, it followeth in the next words, *And whosoever wil, let him take of the waters of life freely, even without thirsting if he will, for him that cometh unto mee I will in no wise cast out, Iohn. 6. 37.* But because it seemes you conceive hee ought to repent before hee beleeve; I pray tell me what you do conceive repentance to be, or wherin doth it consist.

Nom. Why I do conceive that repentance consists in a mans humbling of himselfe before God, and sorrowing and grieving for offending him by his finnes, and in turning from them all, to the Lord.

Evan. And would you have a man to do all this truly before hee come to Christ by beleeving.

Nom. Yea indeed, I thinke it is very meet he should.

Evan. Why then I tell you truly, you would have him to do that which is impossible, for first of all, godly humiliation in true penitentialies, proceeds from the love of
God

God their good Father, and so from the hatred of that sin which hath displeased him, and this cannot be without faith.

Secondly, sorrow and griefe for displeasing God by sinne, necessarily argue the love of God, and it is impossible we should ever love God, till by faith we know our selves loved of God. *Ibid. p. 8. 9.*

Thirdly, no man can turn to God, except he be first turned of God, and after he is turned he repents, so *Ephraim* saith, after I was converted, I repented, Jer. 31. 19. The truth is, a repentant sinner first beleeveth that God will doe that which he promiseth, namely pardon his sinne, and take away his iniquity, then he resteth in the hope of it; and from that and for it he leaves sinne, and will forsake his old course because it is displeasing to God, and will do that which is pleasing and acceptable to him; so that first of all Gods favour is apprehended, and remission of sins believed, then upon that cometh alteration of life and conversation. *Stack of Repen. p. 20. x*
conversion goes before repentance
Ibid. p. 21.

Nom. But, sir, as I conceive the Scripture holds forth, that the Lord hath appointed repentance to goe before faith, for is it not said, *Mar. 1. 15.* Repent, and believe the Gospel. *x x*

Evan. To the intent that you may have a true and satisfactory answer, to this your
ob.

objection, I would pray you to consider two things.

Last anno. First, that the word Repent, in the origi-
on Mat. 3. 2 nall, signifies a change of our mindes from
false wayes to the right, and of our hearts
from evill to good; as that son in the Gos-
pel, said he would not go work in his fathers
vineyard, yet afterwards saith the Text, *he re-
pent*ed and went, that is, he changed his mind
and went.

Mat. 21: 29 Secondly, that in those dayes when *John*
the *Baptist*, and our Saviour preached, their
hearers were most of them erroneous in
their minds and judgements, for they being
leavened with the doctrin of the pharises &
Sadduces, of the which our Saviour *bad his*
Mat. 16. 6. *Disciples to take heed and beware;* The most of
12. them were of opinion, that the *Messiah*
whom they looked for, should bee some
great & mighty Monarch who should deli-
ver them from their temporall bondage, as
I shewed before, and many of them were
of the opinion of the Pharisees, who held,
that as an outward conformity to the letter
of the Law was sufficient to gaine favour
and estimation from men, so was it suffici-
ent for their justification, and acceptation
before God, and so consequently to bring
them to heaven and eternall happines; And
mat. 23. 14 therefore for these ends they were very dili-
gent

gent in fasting and prayer, And were very carefull to pay Tythes of *Mint*, and *Anise*, and *Cummin*, and yet did omit the weightier matters of the law; as judgment, mercy, faith, and the love of God, and so as our Saviour told them, they made cleane the outside of the cup and of the platter, but within they were full of extortion and excess.

Luk. 18. 12
Mat. 23.
23.

Luk. 11. 42

Mat. 23. 25

And divers of them were of the opinion of the Sadduces, who held that there was no Resurrection neither Angel nor Spirit, and so had all their hopes and comfort in the things of this life, not beleeving any other.

Act. 23. 8.

Now our Saviour preaching to these people said, *the time is fulfilled and the Kingdome of God is at hand, repent ye and believe the Gospel*; As if he had said, the time set by the Prophets for the manifestation of the *Messiah* is fully come, and his kingdome which is a spiritual and heavenly kingdome is at hand; therefore change your mindes from false wayes to right, and your hearts from evill to good, and do not any longer imagine that the *Messiah* you looke for, shall bee one that shall save and deliver you from your temporall enemies but from your spirituall, that is from your sins and from the wrath of God, and from eternall damnation; and therefore put your confidence no longer in your own righteousness, though you walke never so

L

exact.

exactly according to the letter of the Law, but believe the glad tidings that is now brought unto you, to wit, that this *Messiah* shall save you from sinne, wrath, death, the devil, and hell, and bring you to eternall life and glory: neither let any of you any longer imagine that there is to be no Resurrection of the dead, and so have your hopes only in this life; but beleve these glad tidings that are now brought unto you concerning the *Messiah*, and he shall raise you up at the last day, and give you an eternall life. Now with submission to better judgments, I doe conceive that if there bee in the booke of God any repentance exhorted unto, before faith in Christ, or if any repentance goe either in order of nature or time, before faith in Christ, it is onely such a like Repentance as this.

Nom. But, Sir, do you think that there is such a like repentance that goes before faith in Christ in men now a dayes.

Evan. Yea indeed I think there is, as for example, when a prophane sensuall man who lives as though with the Sadduces, hee did not beleve any resurrection of the dead, neither hell nor heaven, is convinced in his conscience that if he go on in making a god of his belly, and in minding onely earthly things, his end shall be damnation; sometimes

times such a man doth therupon change his mind; and of a prophane man becomes a strict Pharisee, or as some call them a legall professor: But being convinced that all his owne righteousness will availe him nothing in the case of Justification, and that it is only the righteousness of Jesus Christ that is available in that case, then hee changeth his mind, and with the Apostle, *desires to be found in Christ, not having his own righteousness which is of the law, but that which is through the faith of Christ, even the righteousness which is of God through faith*; now I conceive that a man that doth thus, he changeth his mind from false waies to the right way, and his heart from evill to good, and so consequently doth truly repent.

phil. 3. 9.

Nem. But, Sir, do not you hold, that although repentance according to my definition, go not before faith in Christ, yet it followes after.

Evan. Yea indeed, I hold that although it goe not before as an *antecedent of faith*, yet it followes as a consequent; for when a man beleeves the love of God to him in Christ, then he loves God because hee loved him first, and that love constraines him to humble himselfe at the Lords foot-stoole, and to acknowledge himself to be *lesse then the least of all his mercies*, yea and then will he remem-

Ezek. 36.
31.

2 cor. 7.1.

psal. 119.6

ber his own evill wayes, and his doings that were not good, and will loath himselfe in his own sight for his iniquities, and for his abominations; yea and then will he also cleanse himselfe from all filthines of flesh and spirit, perfecting holinesse in the feare of God, having respect unto all Gods Commandements.

Nom. Well, Sir, I am answered.

Neo. And truly Sir, you have so declared and set forth Christs disposition towards poor sinners, and so answered all my doubts and objections, that I am now verily perswaded that Christ is willing to entertaine me, and surely I am willing to come unto him, and receive him, but alas, I want power.

Evan. But tell me truly, are you resolved to put forth all your power to beleeve, and so to take Christ?

Neo. Truly, Sir, me thinks, my resolution is much like the resolution of the foure Leapers which *sate at the gate of Samaria, for as they said, if we enter into the City the famine is in the City, and we shall die there; and if we sit still here wee dye also: now therefore let us fall into the hands of the Assi-ians, if they save us, we shall live, and if they kill us we shall but die:* Even so say I in mine heart, if I go backe to the covenant of works to seek justification thereby, I shall die there; and if I sit still
and

and seeke it no way, I shall die also: now therefore, though I bee somewhat fearfull, yet am I resolved to go unto Christ, and if I perish, I perish.

Evan. Why, now I tell you the match is made, Christ is yours, and you are his; this day is salvation come to your house, (your soule I meane) for what though you have not that power to come so fast to Christ, and to lay such firme hold on him as you desire; yet comming with such a resolution to take Christ, as you do, you need not care for power to do it, in asmuch as Christ will enable you to do it, for is it not said, *Joh. I. 12.*

But as many as received him, to them hee gave power to become the sonnes of God, even to them that beleve on his Name : O therefore I beseech you, stand no longer disputing, but be

peremptory and resolute in your faith, and

in casting your selfe upon God in Christ for mercy, and let the issue be what it will: yet

let me tell you to your comfort, that such a resolution shall never go to hell: nay I will

say more, if any soule have a room in heaven such a soule shall? for God cannot find

in his heart to damn such a one, I might then with as much true confidence say unto you

as faithfull *John Carelesse* said to godly *John Bradford*, Harken o Heavens, and thou o

Earth give eare, and beare mee witnesse at

Goodw.
child of
lightp. 196
199.

In a letter
to him.

the great day that I doe heare faithfully and truly the Lords message unto ~~his~~ deare servant and singularly beloved *John Bradford*, saying, *John Bradford*, thou man so specially beloved of God, I do pronounce and testifie unto thee in the Word and Name of the Lord *Jehovah*, that all thy finnes whatsoever they be, though never so many, grievous, or great, be fully and freely pardoned, released and forgiven thee, by the mercy of God in Jesus Christ, thy only Lord and sweet Saviour, in whom thou dost undoubtedly believe: as truly as the Lord liveth, he will not have thee die the death, but hath verily purposed, determined and decreed, that thou shalt live with him for ever.

Ne. O, sir, if I have as good warrant to apply this saying to my self, as sweet Mr. *Bradford* had to himself, then am I a happy man.

Evan. I tell you from Christ, and under the hand of the spirit, that your person is accepted, your finnes are done away, and you shall be saved: and if an Angell from Heaven should tell you otherwise, let him be accursed: therefore you may (without doubt) conclude that you are a happy man: *For by meanes of this your marching with Christ, you are become one with him, and one in him, you dwell in him, and he in you, hee is your welbeloved, and you are his: so that the marriage union*

Hooker,
Poore
doubt. chr.
p. 51.

1 Joh. 4. 13

cant. 2. 16.

union betwixt Christ and you, is more then a bare notion, or apprehension of your mind for it is a *speciall*, spirituall, and reall union; it is an union betwixt the nature of Christ, God and man, and you; it is a knitting and closing, not only of your apprehension with a Saviour, but also of your soule with a Saviour, whence it must needs follow, that you cannot be damned, except Christ be damned with you; neither can Christ be saved, except you bee saved with him. And as by meanes of corporall marriage all things become common betwixt man and wife, even so, by meanes of this spirituall marriage, all things become common betwixt Christ and you; for when Christ hath married his spouse unto himselfe, hee passeth over all his estate unto her, so that whatsoever Christ is or hath, you may boldly challeng as your own, *He is made unto you of God wisdom, righteousness, sanctification and redemption*: and surely by vertue of this neer union it is, that as Christ is called the Lord our righteousness, *Ier. 23. 6.* even so is the Church called the Lord our righteousness, *Ier. 35. 6.* I tell you man, you may by vertue of this union boldly take unto your selfe as your owne, Christs watching, abstinence, travels, prayers, persecutions, and slanders, yea, his teares, his sweat, his bloud, and all that ever he did and

Hooker
Souls union, p. 6, 7, 9, 10.

Tindall
par. wick.
mam. p. 75

1 cor. I. 30

Bernard.
Oebine. ser.

suffered in the space of Three and Thirty yeares, with his Passion, Death, Buriall Resurrection, and Ascension, for they are all yours; and as Christ passeth over all his estate unto his Spouse, so doth he require that she should passe over all unto him: wherefore, you being now married unto Christ, you must give all that you have of your own unto him, & truly you have nothing of your owne but sin, and therefore you must give him that; I beseech you then say unto Christ with bold confidence, I give to thee my deare husband, my unbeliefe, my mistrust, my pride, my arrogancy, my ambition, my wrath and anger, my envie, my covetousnesse, my evill thoughts, affections and desires, I make one bundle of these, and all my other offences, and give them unto thee; *And thus was Christ made sin for us that knew no sin, that we might be made the righteousness of God in him.* Now then saith *Luther*, let us compare these things together, and we shall find inestimable treasure, Christ is full of all grace, life, and saving health, and the soule is fraught full of all sin, death and damnation, but let faith come betwixt these two, and it shal come to passe that Christ shall be laden with sin, death and hell, and unto the soule shall be imputed grace, life, and salvation, who then (saith he) is able to value the
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must make
his last
will.
2 Cor. 5. 21
Christi. lib
p. 21, 22.

royalty of this marriage accordingly? who is able to comprehend the glorious riches of this grace, where this rich and righteous husband Christ doth take unto wife this poore and wicked harlot, Redeeming her from all evils, and garnishing her with all his own jewels, so that you (as the same *Luther* saith) through the assurednesse of your faith in Christ your husband, are delivered from all sins, made safe from death, guarded from hell, and endowed with the everlasting righteousness, life and saving health of this your husband Christ, and therefore you are now under the covenant of grace, and freed from the law as it is the covenant of works, for (as Mr. *Ball* truly saith) at one and the same time, a man cannot bee under the covenant of works, and the covenant of grace. Pag. 25.

Neo. Sir, I doe not yet well know how to conceive of this freedome from the Law, as it is the covenant of works, and therefore I pray you make it as plain to me as you can.

Evan. For the true and clear understanding of this point, you are to consider, that when Jesus Christ the second *Adam*, had in the behalfe of his chosen, perfectly fulfilled the Law, as it is the covenant of works, divine Justice delivered that bond in to Christ, who utterly cancelled that hand writing, so that none of his chosen were to have any more On the new cov. p. 15.

Col. 2. 14.

more to do with it, nor it with them; and now you by your believing in Christ, having manifested, *that you are one who was chosen in him, before the foundation of the world*: his fulfilling of that covenant, and
 Eph. 1.4. x
 x cancelling that hand writing, is imputed unto you, and so you are acquitted and absolved from all your transgressions against that covenant, either past, present, or to come, and so you are justified, as the Apostle saith,
 Rom. 3.24 *Freely by his grace, through the redemption that is in Jesus Christ.*

Ant. I pray you sir, give me leave to speak a word by the way, was not he justified before this time?

Eva. If he did not believe in Christ before this time, as I conceive he did not, then certainly he was not justified before this time.

Ant. But, Sir, you know, as the Apostle saith, *It is God that justifieth*, and God is eternall, and as you have shewed, Christ may bee said to have fulfilled the covenant of works from all eternity, and if he be Christs now, then was he Christs from all eternity, and therefore, as I conceive, hee was justified from all eternity.

Evan. Indeed God is from all eternity, and in respect of Gods accepting of Christs undertaking to fulfil the covenant of works, he fulfilled it from all eternity, and in respect

spect of Gods electing of him, hee was
 Christs from all eternity, and therefore it is
 true in respect of Gods decree: he was justi-
 fied from all eternity, and hee was justified
 meritoriously in the death and resurrection
 of Christ, but yet he was not justified actual-
 ly till he did actually believe in Christ, for
 saith the Apostle, *By him all that believe are
 justified*; so that in the act of justifying, faith
 and Christ, must have a mutuall relation, and
 must alwaies concur and meet together;
 faith as the action which apprehendeth, and
 Christ the object which is apprehended, for
 neither doth Christ justifie without faith,
 neither doth faith, except it be in Christ.

*Boul. true
 bou. p. 289.*

Act. 13. 39

*M. I. Fox
 upon ele-
 ction.*

Ant. Truly, Sir, you have indifferently
 well satisfied me in this point, and surely I
 like it marvellous well that you conclude no
 faith justifieth, but that whose object is
 Christ.

Evan. The very truth is, though a man
 believe that GOD is mercifull and true of
 his promise, and that he hath his elect num-
 ber from the beginning, and that he himself
 is one of that number, yet if this faith doe
 not eye Christ, if it be not in God as he is in
 Christ it will not serve turn, for God cannot
 be comfortably thought upon out of Christ
 our Mediatour; for if wee finde not God in
 Christ, saith *Calvin*, salvation cannot bee
 knowne

*D. Sibbs
 Souls con-
 flict, p. 55.
 Inst. p. 155*

known : wherefore, neighbour *Neophitus*, I will say unto you as sweet Master *Bradford* said unto a gentlewoman in your case. Thus then if you would be quiet and certain in conscience, then let your faith burst forth through all things, not onely that you have within you, but also whatsoever is in heaven, earth, and hell, and never rest untill it come to Christ crucified, and the eternall sweete mercy and goodnesse of God in Christ.

Neo. But, Sir, I am not satisfied concerning the point you touched before, and therefore I pray you proceed to shew me how farre forth I am delivered from the Law as it is the covenant of works.

Evan. Truly, as it is the covenant of works, you are wholly and altogether delivered and set free from it, you are dead to it, and it is dead to you, and if it be dead to you, then it can doe you neither good nor hurt : and if you be dead to it, you can expect neither good nor hurt from it : consider man, I pray, you, that as I said before, you are now under another covenant, to wit, the covenant of grace, and you cannot be under two covenants at once, neither wholly nor partly ; and therefore, as before you beleeved you were wholly under the covenant of works, as *Adam* left both you and all his posterity

posterity after his fall, so now since you have beleeved you are wholly under the covenant of grace: Assure your selfe then, that no Minister or Preacher of Gods Word hath any warrant to say unto you hereafter, either do this and this duty contained in the Law, and avoid this, and this sin forbidden in the Law, and God will justifie thee and save thy soule, or doe it not and he will condemne thee, and damne thee: no, no, you are now set free, both from the commanding and condemning power of the covenant of works, so that I will say unto you, as the Apostle saith unto the beleeving Hebrews, *You are not come to Mount Sinai,* Heb. 12. *that might not be touched, and that burned* 18, 22, 24. *with fire, nor unto blacknesse and darkenesse, and tempests, but you are come unto Mount Sion, the City of the living God, and to Jesus the Mediator of the new Covenant, so that (to speak with holy reverence) God cannot by vertue of the covenant of works, either require of you any obedience, or punish you for any disobedience, no, he cannot by vertue of that covenant so much as threaten you, or give you an angry word, or shew you an angry look; for indeed, he can see no sin in you as a transgression of that covenant, for saith the Apostle, Where there is no Law,* Rom. 4. 15 *there is no transgression.* And therefore though hereafter

hereafter you do through frailty transgresse any of all the ten Commandements, yet do you not thereby transgresse the covenant of works, there is no such covenant now betwixt God and you, and therefore though you shal hereafter heare such a voice as this, if thou wilt be saved, keepe the commandements, or *cursed is every one that continueth not in all things which are written in the booke of the Law to doe them*, nay, though you heare the voice of thunder, and a fearefull noyse, nay, though you see blacknesse and darknesse, and feelee a great tempest, that is to say, though you heare us that are Preachers, according to our commission, *lift up our voyce like a Trumpet, in threatening hell and damnation to sinners, and transgressors of the Law*, though these be the wordes of God, yet are you not to thinke that they are spoken to you, no, no, the Apostle assures you, *that there is no condemnation to them that are in Christ Jesus*: believe it man, God never threatens eternall death, after he hath once given to a man eternall life: nay the truth is, God never speaks to a believer out of Christ, and in Christ hee speakes not a word in the terms of the covenant of works and if the Law of it selfe should presume to come into your conscience, and say herein, and herein thou hast transgressed and broken

me,

me, and therefore thou owest so much, and so much to divine justice which must be satisfied, or else I will take hold on thee: then answer you and say, O Law, be it knowne unto thee that I am now married unto Christ, and so I am under covert, and therefore if thou charge mee with any debt, thou must enter thine action against my husband Christ, for the wife is not suable at the Law, but the husband: But the truth is, I through him am dead to thee, ô Law, and thou art dead to mee, and therefore justice hath nothing to doe with mee, for it judgeth according to the Law: And if it yet reply and say, I but good workes must bee done, and the Commandements must bee kept if thou wilt obtaine salvation: Then answer you and say, I am already saved before thou camest, therefore I have no need of thy presence, for in Christ I have all things at once, neither need I any thing more that is necessary to salvation, hee is my righteousness, my treasure, and my worke: I confesse, O Law, that I am neither godly nor righteous, but yet, this I am sure of, that he is godly and righteous for me, and to tell thee the truth, O Law, I am now with him in the bride-chamber, where it maketh no matter what I am, or what I have done, but what Christ my sweet husband is, hath done, and doth
for

Greenham's
afflicted
consc. p. 70

Ber. Ochine
in his sermon how
to ans. before the
judgm. seat

Luther's
C. of. ser.
p. 99, 100,
101.

C. of. ser.
p. 42, 99.

for me; and therefore leave off Law to dispute with me; for by faith I apprehend him who hath apprehended me, and put me into his bosome, wherefore I will be bold to bid *Moses* with his Tables, and all Lawyers with their Bookes, and all men with their Works hold their peace and give place, so that I say unto thee. O law, be gon, and if it will not be gone, then thrust it out by force, faith *Luther*.

And if sin offer to take hold of you, as *David* said his did on him, *Psalme*. 40. 14. then say you unto it, thy strength O sinne is the Law, *1 Cor.* 15. 56. *And the Law is dead to mee*, so that, O sinne thy strength is gone, and therefore bee sure thou shalt never be able to prevaile against mee, nor doe me any hurt at all.

And if Sathan take you by the throat, and by violence draw you before Gods judgment seat, then call to your husband Christ and say, Lord, I suffer violence, make answer for mee and helpe mee, and by his helpe you shall be enabled to plead for your selfe after this manner: O God the Father, I am thy Sonne Christs, thou gavest me unto him, and thou hast given unto him, all power both in heaven and in earth, and hast committed all judgment to him, and therefore I will stand to his judgment; who saith, *Hee came not to judge*

Judge the world but to save it, and therefore he will save me according to his office, and if the Jury should bring in their verdict that they have found you guilty, then speake to the Judge, and say, in case any must be condemned for my transgressions, it must needs be Christ, and not I, for albeit I have committed them, yet hee hath undertaken and bound himself to answer for them, and that by the consent and good wil of God his Father, and indeed hee hath fully satisfied for them, and if all this will not serve the turne to acquit you, then adde moreover and say; As a woman that is conceived with childe, must not suffer death because of the childe that is within her: no more must I because I have conceived Christ in my heart, though I had committed all the finnes in the world. And if death creep upon you, and attempt to devoure you, then say, thy sting ô death is sin, and Christ my husband hath fully vanquished sinne, and so deprived thee of thy sting, and therefore do I not feare any hurt that thou, ô death, canst do unto me! And thus you may triumph, with the apostle, saying, *Thank be to God, who hath given me victory through our Lord Iesus Christ.* And thus have I also declared unto you how Christ in the fulnes of time, performed that which God before all time purposed, and in

*Bernardine
Ochme in
his ser of
predest.*

*1 Cor. 15.
56.57.*

M time

time promised, touching the helping and delivering of false mankind: and so have I also done with the law of faith.

The Law of C^t

Nom. Then Sir, I pray you proceed to speake of the Law of Christ, and first let us heare what the Law of Christ is?

*Exult. true
boun. p. 73*

p. 74.

*Baptiz. cat.
p. 9.*

*Reynolds
use of the
Law. p. 388*

Ev. The law of Christ in regard of substance and matter is all one with the Law of works, or covenant of works, which matter is scattered through the whole Bible, and summed up in the Decalogue, or Ten Commandements; commonly called the Morall Law; containing such things as are agreeable to the mind and will of God; to wit, piety towards God, charity towards our neighbour, and sobriety towards our selves; and therefore was it given of God to be a true and eternall rule of righteousness, for all men of all Nations and at all times; so that Evangelical grace directs a man to no other obedience then that wherof the Law of the Ten Commandements is to be the rule.

Nom. But yet, Sir, I conceive, that though (as you say) the Law of Christ in regard of substance and matter be all one with the Law of works, yet their formes do differ.

Evan. True indeed, for (as you have heard) the Law of workes speaketh on this wise, *doe this, and thou shalt live, and if thou doe it not, then thou shalt dye the death:* but the Law

Law of Christ speaketh on this wise, *And when I passed by thee, and saw thee polluted in thine owne bloud, I said unto thee When thou wast in thy bloud live; And whosoever liveth and believeth in me shall never dye: Be ye therefore followers of God as deare children, and walke in love, as Christ hath loved us: And if yee love me, keep my Commandements: And if they breake my Statutes, and keep not my Commandements, then Will I visit their transgressions with a rod, & their iniquities with stripes: Nevertheless my loving kindnes Will I not utterly take away from him, nor suffer my faithfulness to fail.* Thus you see that both these Laws agree, in saying, (*do this*) but here is the difference. The one saith, (*do this and live*) and the other saith, (*live and do this*) the one saith, do this for life; the other saith, do this from life: The one saith, *If thou do it not, thou shalt dye*, the other saith, *If thou doe it not, I will chastise thee with the rod*, The one is to be delivered by God as he is a Creatour out of Christ, onely to such as are out of Christ; the other is to be delivered by God as he is a Redeemer in Christ, onely to such as are in Christ: Wherefore, Neighbour *Neophytus*, sith that you are now in Christ, beware you receive not the Ten Commandements at the hands of God out of Christ, nor yet at the hands of *Moses*, but onely at

Ez. 16. 6.

Ioh. 6. 26.

Eph. 5. 1.

Ioh. 14. 15.

Psa. 18. 31.

32. 33.

the hands of Christ, and so shall you be sure to receive them as the law of Christ.

Nom. But Sir, may not God out of Christ deliver the Ten Commandments as the law of Christ.

Evan. O no ! for GOD out of Christ stands in relation to man according to the tenour of the Law as it is the covenant of works, and therefore can speake to man upon no other termes then the termes of that covenant.

Nom. But. Sir, why may not beleivers amongst the Gentiles receive the Ten commandements as a rule of life, at the hands of *Moses*, as well as the believers amongst the Jews did.

Evan. For answer hereunto, I pray you consider, that the Tenne Commandments, being the substance of the law of nature, ingraven in the heart of man in innocencie ; and the expresse *Idea*, or representation of Gods own Image, even a beame of his own holinesse : they were to have been a rule of life both to *Adam* and his posteritie, though they had never been the covenant of works; but being become the covenant of Workes, they were to have been a rule of life to them as a Covenant of Workes; and then being as it were razed out of mans heart by his fall, they were made known to *Adam*, and
the

Bo'true
boun p. 77
Per's on
Gal. 4. 5.
all'eg. by
D. Taylor,
reg. vitæ.
p. 211.

the rest of the believing Fathers by Visions and Revelations, and so were a rule of life to him, yet not as the covenant of works as they were before his fall, and so continued untill the time of *Moses*; and as they were delivered by *Moses*, unto the believing Jews from the Arke, and so as from Christ. they were a rule of life to them untill the time of Christs coming in the flesh, & since Christs comming in the flesh, they have beene, and are to be a rule of life both to beleeving Jews & believing Gentiles unto the end of the world, not as they are delivered by *Moses* but as they are delivered by Christ; for when Christ the Son comes & speaks himself, then *Moses* the servant must keep silence, according as *Moses* himselfe foretold, saying, *A Prophet shall the Lord your God raise up unto you, of your brethren like unto me, him shall you hear in all things which he shall say unto you: and therefore when the Disciples seemed to desire to hear Moses and Elias to speak on the Mountain Tabor, they were presently taken away, and a voice came out of the cloud, saying, This is my beloved Son in whom I am well pleased, hear him: as if the Lord had said, you are not now to heare either Moses or Elias, but my welbeloved Son, and therefore I say unto you, hear him: And is it not said, Heb. 1. 1. That in these last dayes God*

Act. 3. 22.

Mat. 17. 4, 5

col. 3. 16. 17 *hath spoken to us by his Sonne ; And doth not the Apostle say, Let the Word of Christ dwell in you richly ; and whatsoever you doe, in word*
 Ver. 18. *or deed, doe all in the Name of our Lord Iesus Christ : the wife must be subject unto the husband as unto Christ, the childe must yeeld obedience to his parents as unto Christ, and the believing servant must doe his Masters busines as Christs busines : for saith the Apostle, yee serve the Lord Christ, yea, saith he to the Galathians, beare ye one anothers burthen, and so fulfill the Law of Christ.*
 Eph. 5. 6.
 Cal. 6. 2.

Ans. Sir, I like it very well, that you say Christ should bee a Christians teacher, and not *Moses*, but yet I question whether the ten commandments may be called the law of Christ ; for where can you finde them repeated either by our Saviour, or his apostles, in the whole new Testament.

Evan. Though we find not that they are repeated in such a method as they are set down in *Exo. & Deu.* yet so long as we find that Christ and his Apostles did require and command those things that are therein commanded, and reprove and condemne those things that are therein forbidden, and that both by their lives and doctrines, it is sufficient to prove them to be the law of Christ.

A. I think indeed, they have done so touching some of the commandments, but not touching all.

Evan.

Evan. Because you say so, I intreat you to consider :

First, whether the true knowledge of God required, *Iohn* 3. 19. and the want of it condemned, *2 Thes.* 1. 8. and the true love of God required, *Matth.* 22. 37. and the want of it reproved, *Iohn* 5. 42. and the true feare of God required, *1 Pet.* 2. 17. *Heb.* 12. 28. and the want of it condemned, *Rom.* 3. 18. and the true trusting in God required, and the trusting in the creature forbidden, *2 cor.* 1. 9. *1 Tim.* 6. 17. be not the substance of the first commandement.

And consider, secondly, whether the hearing and reading of Gods Word commended, *Ioh.* 5. 47. *Revel.* 1. 3. and prayer required, *Rom.* 12. 12. *1 Thes.* 5. 17. and singing of Psalms required, *Col.* 3. 16. *James* 5. 13. and whether Idolatry forbidden, *1 Cor.* 10. 14. *1 Ioh.* 5. 21. be not the substance of the second commandment.

And consider, thirdly, whether Worshipping of God in vaine, condemned, *Matthew* 15. 9. and using vaine repetitions in prayer forbidden, *Matthew* 6. 7. and hearing of the Word onely, and not doing forbidden, *James* 1. 22. and whether Worshipping GOD in spirit and truth commanded, *Iohn* 4. 24. and praying with the spirit, and with understanding also, and singing with the spirit, and with under-

standing also commended, *1 Cor. 14. 15.* and taking heed what wee heare, *Mar. 4. 24.* bee not the substance of the third Commandement.

4 Consider, fourthly, whether *Christ rising from the dead the first day of the weeke, Mar. 16. 2. 9.* the Disciples assembling, and *Christe appearing unto them two severall first daies of the weeke, John 20. 19, 26.* And the Disciples comming together, and breaking bread, and preaching afterwards on that day, *Acts 20. 7. 1 Cor. 16. 2.* and *Johns being in the spirit on the Lords day, Revel. 1. 10.* I say, consider, whether these things doe not prove that the first day of the weeke is to bee kept as the Christians sabbath.

5 Consider, fifthly, whether the Apostles saying, *Children obey your Parents in the Lord, for this is right : Honour thy Father and thy Mother,* which is the first commandement with promise, *Ephesians 6. 12.* And all those other exhortations given by him, and the Apostle *Peter, both to inferiours and superiours to doe their duty either to other, Ephes. 5. 22, 25. Ephes. 6. 4, 5, 9. Col. 3. 18, 19, 20, 21, 22. Titus 3. 1. 1 Pet. 3. 1. 1 Pet. 2. 18.* I say, consider, whether all these places doe not prove that the duties of the fifth commandement, are required in the new Testament.

Here

Here you see are five of the ten commandements, and as for the other Five the Apostle reckons them up all together, saying; *Thou shalt not commit adultery, thou shalt not kill. thou shalt not steale, thou shalt not bear false witnesse, thou shalt not covet* : now judge you whether the ten commandements bee not repeated in the new Testament, and so consequently whether they be not the law of Christ, and whether a believer be not under the law to Christ, or in the law through Christ, as the Apostles phrase is, *1 Cor. 9. 21.* Rom. 14. 9

Ant. But yet, sir, as I remember both *Luther* and *Calvin* do speak, as though a believer were so quite freed from the law by Christ, as that he need not make any conscience at all of yeelding obedience to it.

Eva. I know right well that *Luther* saith the conscience hath nothing to do with the Law or works; and that *Calvin* saith, the consciences of the faithfull, when the assistance of their justification before God is to be sought, must raise & advance themselves above the law; and forget the whole righteousness of the law, and lay aside all thinking upon works. Now for the true understanding of these two worthy servants of Christ, two things are to be considered & concluded First, that when they speak thus of the law, it is evident they meane onely in the case of justifi- On Gal. P. 59. Inst. p. 403

justification; secondly, that when the conscience hath to do with the Law in the case of justification it hath to doe with it onely as it is the covenant of workes, for as the law is the law of Christ, it neither justifies nor condemns, and so if you understand it of the Law as it is the covenant of workes, according to their meaning, then it is most true that they say, for why should a man let the Law come into his conscience, that is, why should a man make any conscience of doing the law, to be justified thereby, considering it is a thing impossible, nay, what need hath a man to make conscience of doing the law to be justified thereby, when he knows he is already justified another way, nay, what need hath a man to make conscience of doing that law that is dead to him, and he to it: hath a woman any need to make any conscience of doing her duty to her husband when he is dead, nay, when she her selfe is dead also, or hath a debter any need to make any conscience of paying that debt which is already fully discharged by his surety, will any man bee afraid of that obligation which is made voyd, the seale torne of, the writing defaced, nay, not onely cancelled and crost, but torn in pieces; I remember the Apostle saith, *That if the sacrifices which were offered in the Old Testament, could have made*

Eoul. true
bou. p. 3 1.

Heb. 10. 1. 2

the

*the commers thereunto perfect, and have purged the worshippers, then should they have had no more conscience of sinnes, that is, their conscience would not have accused them of being guilty of sinnes, now the blood of Christ hath purged the conscience of a beleever from all his sins, as they are transgressions against the covenant of works, and therefore what needs his conscience bee troubled about that covenant; but now I pray you observe and take notice, that although *Luther* and *Calvin* do thus exempt a beleever from the Law in the case of justification, and as it is the law or covenant of works, yet doe they not so out of the case of justification, and as it is the Law of Christ.*

Cha. 9. 14.

For thus saith *Luther*, out of the matter of Justification, wee ought with *Paul*, *To thinke reverently of the Law, to commend it highly, to call it holy, righteous, just, good, spirituall and divine;* yea, out of the case of Justification wee ought to make a god of it: And in another place, saith he, there is a civill righteousnesse and a ceremoniall righteousnesse, yea, and besides these, there is another righteousnesse, which is the righteousnesse of the law, or of the Tenne commandements, which *Moses* teacheth, this also we teach after the doctrine of faith. And in a third place, hee having shewed that

On Gal.

p. 132.

Rom. 7.

12, 14.

On Gal.

p. 5.

Chof. ser.

p. 103.

be.

beleevers through Christ are farre above the Law (adds) howbeit, I will not deny but that *Moses* sheweth to them their duties, in which respect they are to bee admonished and urged: wherfor: such doctrines and admonitions, ought to be among Christians, as it is certaine there was among the Apostles, whereby every man may be admonished of his estate and office.

And *Calvin* having said (as I told you before) that Christians in the case of justification, must raise & advance themselves above the Law (adds) neither can any man therby gather, that the law is superfluous to the faithful, whom notwithstanding it doth not cease to teach, exhort and prick forward to goodnes, although before Gods judgement seat it hath no place in their conscience.

Ant. But, Sir, if I forget not, *Musculus* saith, that the Law is utterly abrogated.

Evan. Indeed, *Musculus* speaking of the Tenne Commandements saith, if they be weake, if they be the letter, if they do work transgression, anger, curse, and death; and if Christ by the law of the spirit of life delivered them that believed in him, from the law of the letter which was weake to justifie, and strong to condemne, and from curse being made a curse for us, surely they bee abrogated. Now this is most certain, that the

Ten

Tenne Commandements do no way worke transgression, anger, curse and death; but only as they are the covenant of works, neither hath Christ delivered beleevers any otherwise from them then as they are the Covenant of works; and therefore we may assuredly conclude, that they are no otherwise abrogated then as they are the covenant of works: Neither did *Musculus* intend any otherwise, for saith he, in the words following it must not be understood, that the points of the substance of *Moses* covenant, are utterly brought to nothing, God forbid, for a christian man is not at libertie to do those things that are ungodly and wicked, and if the doing of those things the law forbids do not displease Christ, if they be not much different; yea, contrary, if they be not repugnant to the righteousness which we received of him: let it be lawfull for a christian man to do them, or else not; but a christian man doing against those things which be commanded in the *Decalogue*, doth sin more outrageously, then he that should so do being under the law, so far off is he from being free from those things that bee there commanded: Wherefore friend *Antinomista*, if either you or any man else, shall under a pretence of your being in Christ, exempt your selves from being under the Law of the Ten command-

mandements, as they are the law of Christ, I tell you truly, it is a shrewd sign you are not yet in Christ, for if you were, then Christ were in you, and if Christ were in you, then would he governe you, and you would be subject unto him; I am sure, the Prophet *I-*

*Isa. 33. 22. saiah tells us, that the same Lord who is our Sa-
viour, is also our King and Law-giver: and
truly, he will not be Jesus, a Saviour to a-
ny but only to those unto whom he is Christ
a Lord: for the very truth is, wheresoever
he is Jesus a Saviour, he is also Christ a Lord:
And therefore I beseech you examine your
selfe, whether he be so to you or no?*

Ant. Why then, Sir, it seemeth that you stand upon marks and signes.

Evan. Yea, indeed, I stand so much upon marks and signes, that I say unto you in the words of the Apostle *Iohn*, *In this the chil-
dren of God are manifest, and the children of
the Devill:* Whosoever doth not righteous-
nesse is not of God; for, saith *Luther*, hee
that is truly baptized, is become a new man,
and hath a new nature, and is endewed with
new dispositions, and loveth, liveth, speak-
eth and doth farre otherwise then he was
wont or could before: For saith godly *Tin-
dall*, God worketh with his word, and in his
word, and bringeth faith into the hearts of
his elect, and looseth the heart from sin, and
knitteth

Chof. ser.
p. 122.

Tindal par.
wick man.
p. 65, 66.

knitteth it to God, and giveth a man power to do that which was before impossible for him to do, & turneth him into a new nature And therefore saith *Luther*, in another place, herein workes are to be extolled and commended, in that they are fruits and signes of faith; and therefore he that hath not regarded how he leadeth his life, that he may stop the mouths of all blamers and accusers, and cleere himselfe before all, and testifie that he hath lived, spoken, and done well, is not yet a Christian: how then saith *Tindall*, againe, dare any man thinke that Gods favour is on him, and Gods Spirit within him. when he feeleth not the working of his spirit, nor himselfe disposed to any good thing?

Chester,
p. 197.

Parab. wic.
Matt. p. 63.

Ant. But by your favour, Sir, I am perswaded that many a man deceives his owne soule by these marks and signs.

Evan. Indeed, I must needs confesse, with Master *Boulton*, and Master *Dyke*, that in these times of Christianity, a reprobate may make a glorious profession of the Gospel, and performe all duties and exercises of Religion, and that in outward appearance, with as great spirit and zeale as a true beleever, yea, he may be made partaker of some measure of inward illumination, and have a shadow of true regeneration, there being no grace effectually wrought in the faithfull,

Discourse
of true hap
pines, p. 35

On the
heart, p. 111.

faithfull, a resemblance whereof may not be found in the unregenerate, and therefore I say if any man pitch upon the signe without the thing signified by the signe, that is, if he pitch upon his graces (or gifts rather) and duties, & conclude assurance from them, as they are in him and come from him without having reference to Jesus Christ as the root and fountain of them, then are they deceitfull markes and signes; but if hee looke upon them with reference to Jesus Christ, then are they not deceitfull, but true evidences and demonstrations of faith in Christ: and this a man doth, when he looks upon his outward actions, as flowing from the inward actions of his mind; and upon the inward actions of his mind, as flowing from the habits of grace within him; and upon the habits of grace within him, as flowing from his justification; and upon his justification, as flowing from his faith; and upon his faith, as given by, and embracing Jesus Christ: thus I say, if hee rests not till he comes to Christ, his marks and signes are not deceitfull but true.

Ans. But, Sir, if an unbeliever may have a resemblance of every grace that is wrought in a beleever, then it must needs be a hard matter to find out the difference, and therefore, I conceive, it is best for a man not to trouble

trouble himself at all about marks and signs.

Evan. Give mee leave to deale plainly with you, in telling you, that although wee cannot say every one that hath a forme of godlinesse hath also the power of godlines; yet we may truly say, that he who hath not the forme of godlinesse hath not the power of godlines, for though all be not Gold that glistereth, yet all Gold doth giister: And therefore I tell you truly, if you have no regard to make the law of Christ your rule, by endeavouring to doe what is required in the Ten Commandements, and to avoid what is there forbidden, it is a very evill signe, and therefore I pray you consider of it.

Ant. But, Sir, you know the Lord hath promised to write his Law in a beleevers heart, and to give him his spirit to lead him into all truth, and therefore he hath no need of the Law written with Paper and Inke, to be a rule of life to him, neither hath he any need to endeavour to be obedient thereunto as you say.

Evan. Indeed, saith *Luther*, the matter would even so far as you say, if wee were perfectly and altogether the inward and spirituall men, which cannot be in any wise before the last day, at the rising again of the dead, so long as wee be cloathed with this mortall flesh, we do but begin and proceed

Christ. li.
ber. p. 39.

Chof. ser.
p. 246.

pag. 297.

Inst. p. 162

onwards in our course towards perfection, which will bee consummated in the life to come; and for this cause, the Apostle, *Rom*, 8. doth call this the first fruits of the spirit which we doe enjoy in this life, the truth and fulnesse of which we shal receive in the life to come, and therefore saith he (in another place) it is necessary so to preach to them, that have received the doctrine of Faith that they might be stirred up to go on in good life which they have embraced. and that they suffer not themselves to bee overcome by the assaults of the raging flesh; for wee will not so presume of the doctrine of faith, as if that being had, every man might doe what he listed, no, we must earnestly endeavour our selves that we may bee without blame, and when we cannot attain therunto wee must flie to prayer, and say before GOD and man, *forgive us our trespasses*: And saith *Calvin*, one proper use and end of the Law concerning the faithfull, in whose hearts liveth and reigneth the spirit of God, is this; to wit, although they have the law written and engraven in their hearts by the finger of God, yet is the law to them a very good means whereby they may daily better and more assuredly learn what is the will of the Lord, and let none of us exempt himself from this need, for no man hath hitherto attained

tained to so great wisdom, but that he hath need to be daily instructed by the Law, and herein Christ differeth from us, that the Father hath powred out upon him the infinite abundance of his Spirit; but whatsoever we do receive, it is so by measure that wee have need one of another: Now minde it I pray you, if believers have the spirit but in measure, and know but in part; *then have they the Law written in their hearts but in measure and in part*; and if they have the Law written in their hearts, but in measure and in part, then have they not a perfect rule within them; and if they have not a perfect rule within them, then they have need to have a rule without them, and therefore doubtlesse the strongest believer of us all had need to hearken to the advice of godly *Tindall*, who saith seek the Word of God in all things, and without the Word of God doe nothing; and saith another Godly and Evangelicall Writer, my brethren, let us do our whole endeavour to doe the Will of God, as it becometh good children, and beware that we sin not as neer as we can.

Calvin on
Joh. 3. 34.

1 Cor. 13. 9

In his
work. p. 86.

Author of
the benefit
of Christs
death. p. 85

Ans. Well, Sir, I cannot tell what to say, but (mee thinks) when a man is perfectly justified by faith, it is a very needlesse thing for him to endeavour to keep the Law, and to do good works.

Christ. li.
ber ty. p. 39

On Gal.
p. 150.

1 Tim. 1. 8

Tit. 3. 8.

Evan. I remember *Luther* saith, that in his time there were some that did reason after the like manner; if faith say they do accomplish all things, and if faith be only and alone sufficient unto righteousness, to what end then are wee commanded to doe good deeds; we may go play us then, and work no working at all? To whom he makes an answer, saying, (*not so ye ungodly, not so*) And there were others that said, if the law do not justify, then it is in vaine and of none effect; yet it is not therefore true (saith he) for like as this consequence is nothing worth, money doth not justify, or make a man righteous, therefore it is unprofitable: the eyes do not justify, therefore they must be plucked out; the hands make not a man righteous, therefore they must bee cut off, so is this nought also: the law doth not justify, therefore it is unprofitable, we do not therefore destroy and condemn the Law, because wee say it doth not justify; but wee say with *Paul*, the law is good, if a man do rightly use it, and that this is a faithfull saying: That they which have beleevd in God might be carefull to maintaine good works, these things are good and profitable unto men.

Neo. Truly, Sir, for mine own part I doe much marvell, that this my friend *Antinomista*, should be so confident of his faith in Christ,

Christ, and yet so little regard holinesse of life, and keeping of Christs Commandements, as it seemes he doth: for I give the Lord thanks, I do now in some small measure beleeeve that I am by Christ freely and fully justified, and acquitted from al my sins: and therefore have no need, either to eschew evill or doe good for feare of punishment, or hope of reward; and yet (me thinks I finde my heart more willing and desirous to doe what the Lord commands, and to avoyd what he forbids then ever it was before I did thus beleeeve: surely, Sir, I doe perceive that faith in Christ is no hinderance to holinesse of life, as I once thought it was.

Evan. Neighbour *Neophytus*, if our friend *Antinomista*, do content himself with a meer Gospell knowledge, in a notionary way, and have runne out to fetch in notions from Christ, and yet is not fetcht in by the power of Christ, let us pittie him & pray for him, and in the mean time, I pray you know that true faith in Christ is so far from being a hinderance from holinesse of life and good works, that it is the only furtherance; for onely by faith in Christ, a man is enabled to exercise all christian graces aright, and to performe all Christian duties aright, which before he could not. As for example, before a

man beleewe Gods love to him in Christ; though he may have a kinde of love to God, as he is his creator and preserver; and gives him many good things for this present life: yet if God do but open his eyes to see what condition his soule is in; that is, if he do but let him see that relation that is betwixt God and him, according to the tenour of the covenant of works, then he conceives of him as an angry Judg, armed with justice against him, and must bee pacified by the works of the Law, whereunto he finds his nature opposite and contrary; and therefore he hates both God and his law, & doth secretly wish and desire there were neither God nor Law, and though God should now give unto him never so many temporall blessings, yet could hee not love him: For what malefactor could love that Judg or his law from whom hee expects the sentence of condemnation? though he should feast him at his table, with never so many dainties; *But after that the* kindnessse and love of God his Saviour hath appeared, *not by workes of righteousness that hee hath done, but according to his mercy he saved him*: that is, when as by the eye of faith he sees himselfe to stand in relation to God, according to the tenour of the covenant of grace, then he conceives of God, as a most mercifull and loving Father to him in Christ,

Tit. 3.4.5.

Christ, that hath freely pardoned and forgiven him all his sins, and quite released him from the covenant of works; and by this means, *the love of God is shed abroad in his hart through the Holy Ghost, which is given to him, and then he loves God, because hee first loved him*: for as a man seeth and feeleth by faith the love and favour of God towards him in Christ his Sonne, so doth he love again both God and his Law: and indeed it is impossible for any man to love God, till by faith he know himselfe loved of God.

Rom. 5.5.

1 Ioh. 4.19

Dyke on
repen. p.9.

Secondly, though a man before he believe Gods love to him in Christ, may have a great measure of legal humiliation, compunction, sorrow and griefe, and bee brought downe (as it were) to the very gate of hell, and feele the very flashings of hell fire in his conscience for his sins; yet is it not because hee hath thereby offended God, but rather because hee hath thereby offended himselfe; that is, because he hath thereby brought himselfe into the danger of eternall death and condemnation: but when once he believes the love of God to him in Christ, in pardoning his iniquity, and passing by his transgression, then he sorrows and grieves for the offence of God by the sin reasoning thus with himself, and is it so indeed? hath the Lord given his own Son to death for me, who have

Dyke of re-
pent. p. 21.

Ezek. 36.

31.

Zac. 12. 10

beene such a vile, sinfull wretch? and hath
Christ borne all my sins, and was he woun-
ded for my transgressions? ô then the work-
ing of his bowels! the stirring of his affecti-
ons, the melting and relenting of his repent-
ing heart! *then hee remembers his owne evill
wayes, and his doings that were not good, and
loathes himselfe in his own eyes, for all his abo-
minations; and looking upon Christ whom hee
hath pierced, he mournes bitterly for him, as
one mourneth for his onely sonne: thus when
faith hath bathed a mans heart in the blood
of Christ, it is so mollified that it quickly
dissolves into teares of Godly sorrow, so
that if Christ do but turne and look upon
him, ô then with Peter, hee goes out and
weepes bitterly! and this is true Gospell-
mourning, and this is right Evangelicall re-
penting.*

phil. 3. 6.

Thirdly, Though before a man doe
truly beleve in Christ, he may so reforme
his life and amend his wayes, *that as touch-
ing the righteousness which is of the Law, he
may be with the Apostle blamelesse, yet be-
ing under the Covenant of works, all the obe-
dience that hee yeelds to the Law, all his
leaving of sinne and performance of duties,
all his avoyding of what the Law forbids,
and all his doing of what the Law com-
mands, is begotten by the Law of Works,*
of

of *Hagar* the bond-woman, by the force of selfe-love, and so indeed they are the fruite and works of a bond-servant that is moved and constrained to do all that he doth for fear of punishment and hope of reward: For, saith *Luther*, The Law given on mount *Sinai*, which the *Arabians* call *Agar*, begetteth none but servants, and so indeed, all that such a man doth is but hypocrisie, for he pretends the serving of God, whereas indeed he intends the serving of himselfe, and how can he do otherwise? for whilst he wants faith he wants all things, *He is an empty vine, and therefore must needs bring forth fruit unto himselfe*, till a man be served himselfe, he will not serve the Lord Christ; nay whilst he wants faith, he wants the love of Christ, and therefore he lives not to Christ but to himselfe, because he loveth himselfe: And hence surely we may conceive it is that Doctor *Preston* saith, all that a man doth, and not out of love is out of hypocrisie, wheresoever love is not, there is nothing but hypocrisie in such a mans heart.

On Gal.
p. 218.

Hosea 10. 1

Of Love,
p. 19.

But when a man through the hearing of faith receives the Spirit of Christ, that Spirit, according to the measure of faith, writes the lively Law of love in his heart, (as *Tindall* sweetely sayth) whereby he is
in-

Gal. 3. 2.

2 Cor. 5. 14.
D. [preston
of Love,
p. 29.

Towns Af-
fection of
grace, p. 131

pag. 138.

pathway
to holy
Scripture,
p. 383.

inabled to worke freely and of his own ac-
cord without the coaction or compulsion of
the Law, for that love, wherewith Christ,
or God in Christ, hath loved him, and
which by faith is apprehended of him, will
constraine him to do so according to that of
the Apostle, *The love of Christ constraineth*
us, that is, it will make him to do so whether
he will or no, he cannot choose but do it, I
tell you truly, answerably as the love of
Christ is shed abroad in the heart of any
man, it is such a strong impulsion, that it
carries him on to serve and please the Lord
in all things, according to the saying of an
Evangelicall man: the will and affection of
a believer, according to the measure of faith,
and the Spirit received, sweetly quickens &
bends to choose, affect and delight in what
ever is good and acceptable to God or a
good man, the spirit freely & cheerfully mo-
ving and inclining him to keepe the law
without feare of Hell, or hope of Heaven;
for a christian man, saith sweet *Tindal*, work-
eth onely because it is the will of his Father,
for after that he is overcome with love and
kindenesse, he seeks to do the will of God,
which indeed is a christian mans nature,
and what he doth, he doth it freely, after
the example of Christ as a naturall sonne,
aske him why he doth such a thing, why,
faith

saith he, *It is the Will of my Father* ; and I doe it that I may please him; for indeed love desireth no wages, it is wages enough to it selfe, it hath sweetnesse enough in it selfe, it desires no addition, it payes his own wages, and therefore it is the true childe-like obedience, being begotten by faith of *Sarah* the free-woman, by the force of Gods love, and so it is indeed the only, true and sincere obedience : for, saith *Dr. Preston*, to do a thing Of Love, p. 28. in love, is to doe it in sincerity, and indeed there is no other definition of sincerity, that is the best way to know it by.

Nom. But stay, Sir, I pray you, would you not have beleevers to eschew evill and doe good for feare of Hell, or hope of Heaven.

Eva. No indeed, I would not have any beleever to do either the one or the other, for so farre forth as they do so, their obedience is but slavish, and therefore, though when they were first awaked and convinced of their misery, and set foot forward to go on in the way of life, they with the prodigall would be hired servants, yet when by the eye of faith, they see the mercy & indulgence of their heavenly Father in Christ running too meet them & embracing them, I would have them with him to talk no more of being hired servants, I would have them so to
wrasle

Luke 1.
74.75.

wrastle against doubting, and so to exercise their faith, as to beleevē, *that they are by Christ delivered from the hands of all their enemies*, both the law, sinne, wrath, death, the devill, and hell, *that they may serve the Lord without feare, in holinesse and righteousness all the dayes of their lives*, I would have them so to beleevē Gods love to them in Christ; as that thereby they may be constrained to obedience.

Mat. 10.
28.

Col. 3. 24.

Heb. 11.
26.

Nom. But Sir, you know that our Saviour our faith, *Feare him that is able to destroy both soule and body in hell*: And the Apostle faith, *We shall receive of the Lord, the reward of the inheritance*, & is it not said, *that Moses had respect unto the recompence of reward*.

Evan. Surely the intent of our blessed Saviour in that first Scripture, is to teach all beleevērs, that when God commands one thing, and man another, they should obey God, and not man: rather then to exhort them to eschew evill for fear of hell.

And as for those other Scriptures by you alleaged, if you mean reward and the means to obtain that reward in the Scripture sense, then it is another matter; but I had thought, you had meant in our common sense, and not in the Scripture sense.

Nom. Why, Sir, I pray you what difference is there, betwixt reward and the means

meanes to obtaine the reward in our common sense, and in the Scripture sense.

Evan. Why, reward in our common sense, is that which is conceived to come from God, or to be given by God, which is, a fancying of heaven under carnal notions, beholding it as a place where there is freedom from all misery, and fulnesse of all pleasures and happinesse, and to be obtained by our owne works and doings. But reward in the Scripture sense, is not so much that which comes from God, or is given by God; as that which lyes in God: even the full fruition of God himselfe in Christ. *I am*, saith God to *Abraham*, *thy sheeld and thy exceeding great reward*: *And whom have I in heaven but thee*, saith *David*: *And there is none upon earth that I desire besides thee*, and *I shall be satisfied when I awake with thy likeness*. And the means to obtain this reward is not by doing, but by beleeving: *even by drawing near with a true heart in the full assurance of faith*, and so, indeed, it is given freely: And therefore you are not to conceive of that reward which the Scripture speaks of, as if it were the wages of a servant, but as it is the inheritance of sons, and when the Scripture seemeth to induce believers to obedience, by promising this reward; you are to conceive, that the Lord speaketh

Gen. 15. 2.

Psa. 73. 25.

Psa. 17. 15.

Heb. 10. 22.

Tindal pa-
rab.wick.
mam.p.89.
1 Joh.4.19

to believers, as a father doth to his yong son,
doe this or that, and then I will love thee,
whereas we know, that the father loveth
the son first, and so doth God : and therefore
this is the voice of believers, *We love him,*
because he first loved us, the Lord doth pay
them, or at least giveth them a sure earnest
of their wages before he bid them worke,
and therefore the contest of a believer, (ac-
cording to the measure of his faith) is not
what will God give me, but what shall I
give God? *What shall I render unto the Lord,*
for all his goodnesse, for thy loving kindnesse is
before mine eyes, and I have walked in thy
truth.

psa. 16. 12.

psa. 26. 3.

Nom. Then Sir, it seemes, that holinesse
of life and good works, are not the cause of
eternall happines, but only the way thither.

Joh. 14. 6.

Evan. Do you not remember that our
Lord Jesus himselfe saith, *I am the way, the*
truth, and the life: And doth not the Apostle
say to the beleeving *Colossians,* *As ye have re-*
ceived Jesus Christ the Lord, so walke in him,
that is; As you have received him by faith,
so go on in your faith, and by his power
walk in his Commandements : so that good
works (as I conceive) may rather be called a
believers walking in the way to ternall hap-
pinesse, then the way it selfe, but however,
this we may assuredly conclude; that the
summe

Col. 2. 6.
Elton on
the Text.

summe and substance both of the way, and walking in the way, consist in the receiving of Jesus Christ by faith, and in yeelding obedience to his law, according to the measure of that receiving.

Neo. Sir I am perswaded, that through my neighbour *Nomist's* asking you these questions, you have been interrupted in your discourse, in shewing how faith doth enable a man to exercise his Christian graces, and performe his Christian duties aright: And therefore I pray you go on.

Evan. What should I say more? for the time would faile me to tell, how that according to the measure of any mans faith, is his true peace of conscience; for faith the Apostle, *being justified by faith, we have peace with God*: yea, faith the Prophet *Isaiah*, *Thou wilt keep him in perfect peace*, whose minde is stayed on thee; because he trusteth in thee, here there is a sure & true grounded peace: therfore it is of faith, faith the Apostle *that it might be by grace, and that the promise might be sure to all the seed*: and answerable to a mans beleaving, *that he is justified freely by Gods grace through that redemption that is in Jesus Christ*, is his true humility of spirit; so that although he be endued with excellent gifts and graces, and though he perform never so many duties, he denies

Rom. 5. 1.

Isay 26. 3.

Ro. 4. 16.

Ro. 3. 24.

- denyes himfelfe in all, he doth not make them as ladders for him to ascend up into Heaven by : *But desires to be found in Christ, not having his own righteousnesse which is of the law, but that which is through the faith of Christ*, he doth not think himfelfe to be one step nearer to Heaven for all his works and performances : and if he heare any man praise him for his gifts and graces, he will not conceit that he hath obtain'd the same by his own industry & pains taking, as some men have proudly thought ; neither will he speak it out as some have done, saying, these gifts and graces have cost me something, I have taken much pains to obtain them, but
- Phil. 3.9. he saith, *By the grace of God, I am that I am, and not I, but the grace of God that was with mee* : And if he behold an ignorant man, or a wicked liver, he will not call him carnall wretch, or prophane fellow ; nor
- 1 Cor. 15. 10. say, stand by thy self, *come not neare to me, for I am holier then thou* (as some have said) but he pittiyeth such a man, and prayes for him, and in his heart he saith, concerning himself, who maketh thee to differ : *And what hast thou that thou hast not received?*
- 1 Cor. 4.7.

Isay 65.6.

And thus I might go on and shew you how according to any mans faith is his true joy in God, and his true thankfulnesse to God, and his patience in all troubles and afflictions

flitions, and his contentednes in any condition, and his willingnesse to suffer, and his cheerfulnesse in suffering, and his contentednesse to part with any earthly thing, yea, according to any mans faith is his abilitie to pray aright, to heare or read the Word of God aright, to receive the Sacrament with profit & comfort, and to do any duty either to God or man after a right manner, and to a right end, yea, according to the measure of any mans faith is his love to Christ, and so to man for Christs sake, and so consequently his readinesse and willingnesse to forgive an injury, yea, to forgive an enemy, and to doe good to them that hate him, and the more faith any man hath, the lesse love he hath to the World, or the things that are in the World: to conclude, the greater any mans faith is, the more fitter he is to die, and the more willing he is to die.

rom. 11.14

Heb. 4.2.

Nes. Well Sir, now I doe perceive that faith is a most excellent grace, and happie is that man that hath a great measure of it.

Evan. The truth is, Faith is the chiefe grace that Christians are to bee exhorted to get and exercise; and therefore when the people asked our Lord Christ what they should doe to worke the worke of GOD, hee answered and said, this is the work of
O God,

John 6. 29 God, *That ye believe on him, Whom hee hath sent*, speaking, as if there were no other duty at all required but only believing; for indeed, to say as the thing is, believing includeth all other duties in it, and they spring all from it, and therefore, saith one, Preach Faith, and preach all: Whilst I bid man believe, saith learned *Rollock*. I bid him doe all good things: for, saith Doctor *Preston*, truth of belief will bring forth truth of holinesse: if a man believe, works of sanctification will follow, for faith drawes after it, inherent righteousness and sanctification wherefore (saith he) if a man will go about this great work, to change his life, to get victory over any sinne, that it may not have dominion over him, to have his conscience purged from dead works, and to bee made partaker of the divine nature, let him not goe about it as a morall man; that is, let him not consider what Commandements there are, what the rectitude is which the Law requires, and how to bring his heart to it, but let him goe about it as a Christian, that is, let him believe the promise of pardon in the blood of Christ, and the very believing the promise, will be able to cleanse his heart from dead works.

Rollock on
John.

I cannot certainly direct you in what page to find all this, because the severall impressions do alter the pages but in that book where I had it, is in p. 330. 340. 344. 346.

Neo. But I pray you, Sir, whence hath faith its power and vertue to do all this?

Evan.

Evan. Even from our Lord Jesus Christ, for Faith doth ingraft a man, who is by nature a wilde Olive branch, into Christ as into the naturall Olive, and fetcheth sap from the root Christ, and thereby makes the tree bring forth fruit in its kinde, yea, Faith fetcheth a supernaturall efficacy from the death and life of Christ, by vertue whereof it metamorphoseth the heart of a believer, and creates and infuseth into him new principles of actions, so that what a treasure of all graces Christ hath stored up in him, faith dreineth and draweth them out to the use of a believer, being as a Conduit cocke, that watereth all the Herbs in the Garden, yea; Faith doth apply the blood of Christ to a believers heart, and the blood of Christ hath in it, not onely a power to wash from the guilt of sin, but to cleanse and purge likewise from the power and stain of sin, and therefore saith godly *Hooker*, if you would have grace, you must first of all get faith, and that will bring all the rest; let Faith go to Christ and there is meeknesse, patience, humility, and wisdom, and faith will fetch all them to the soule, therefore saith he, you must not looke for sanctification, till you come to Christ in vocation.

Wards life
of faith, p.
6, 7, 8, 74.
75.

poor doubt
Chr. p. 159

Pag. 154.

Nom. Truly, Sir, I doe now plainely see that I have been deceived, and have gone a

wrong way to work, for I verily thought that holines of life must go before faith, and so be the ground of it, and produce & bring it forth, whereas I doe now plainly see that faith must goe before, and so produce and bring forth holinesse of life.

*Bernardine
Ochine in
his ser of
predest.*

Ioh. 15. 16

*On Gal.
p. 124.*

Evan. I remember a man who was much enlightned in the knowledge of the Gospel, who saith, there be many that think that as a man chooseth to serve a Prince, so men choose to serve God; so likewise they think, that as those who do best service, do obtain most favour of their Lord; and as those that have lost it, the more they humble themselves, the sooner they recover it; even so they think the case stands betwixt God and them; whereas saith he, it is not so, but cleane contrary, for he himself saith, *Ye have not chosen me, but I have chosen you*; and not for that wee repent and humble our selves, and doe good works, he giveth us his grace, but we repent, humble our selves, doe good works; and become holy, because he giveth us his grace: the good Thiefe on the Crosse was not illuminated because he did confesse Christ, but hee did confesse Christ because he was illuminated: for, saith *Luther*, the Tree must first be, and then the fruit; for the Apples make not the Tree, but the Tree maketh the Apples: So Faith first maketh

maketh the person, which afterwards bringeth forth works; therefore to doe the Law without faith is to make the apples of wood and earth without the tree, which is not to make apples but meer fantasies; wherefore neighbour *Nomista*, let me intreat you, that whereas before you have reformed your life that you might believe, why now believe that you may reforme your life, and do not any longer work to get an interest in Christ, but believe your interest in Christ, that so you may work, and then you will not make the change of your life the ground of your faith, as you have done; and as Mr. *Culver-* In his treatise of faith.
well faith, many do, who being asked what caused them to believe, they answer, because they have truly repented, and changed their course of life.

Ant. Sir, what thinke you of a Preacher, that in my hearing said, he durst not exhort nor perswade sinners to believe their sinnes were pardoned, before he saw their lives reformed. for feare they should take more liberty to sinne.

Evan. Why, what should I say, but that I thinke that Preacher was ignorant of the mysterie of faith, for it is of the nature of so- Wards life of faith,
 vereigne waters, which so wash off the cor- P. 55
 ruption of the ulcer, that they cool the heat and stay the spreading of the infection, and

so by degrees heal the same : neither did he know that it is the nature of cordials, which so comfort the heart and ease it, that they also expell the noxious humours, and strengthen nature against them.

Ant. And I am acquainted with a professor, though God knows, a very weak one, that saith, if he should believe before his life be reformed, then he might believe and yet walk on in his sins : I pray you, Sir, what would you say to such a man ?

New. covenant, p. 361.

Townes assertion of grace, p. 142.

Evan. Why. I would say with Doctor *Preston*, let him if he can, believe truly, and do this, but it is impossible, let him believe, and the other will follow, truth of believe will bring forth truth of holinesse, for who, if he ponder it well, can fear a fleshly licentiousnesse, where the believing soule is united and married to Christ ; the Law as it is the covenant of works, and Christ, are set in opposition as two Husbands to one Wife successively ; whilest the Law was alive in the conscience, all the fruits were deadly, *Rom. 7. 5.* but Christ taking the same Spouse to himself, the law being dead, by his quickning spirit doth make her fruitfull to God, and so raiseth up seed to the former Husband, for materially these are the works of the Law, though produced by the Spirit of Christ in the Gospel.

Ant.

Ant. And yet, Sir, I am verily perswaded that there be many both Preachers and Professors in this City of the very same opinion that these two are of.

Evan. The truth is, many Preachers stand upon the praise of some moral vertue, and doe inveigh against some vice of the times, more then upon pressing men to believe, but, saith a learned Writer, it will be our condemnation, if we love darknesse rather then light, and desire still to be groping in the twy-light of morality, the precepts of morall men, then to walke in the true light of divinity, which is the doctrine of Jesus Christ, and I pitie the prepostrous care and unhappy travell of many well affected, who study the practise of this and that vertue, neglecting this cardinall and radicall vertue, as if a man should water all the tree and not the root, fain would they shine in patience, meeknesse, and zeal, and yet are not carefull to stablish, and root themselves in faith which should maintain all the rest, and therefore all their labour hath beene in vain, and to no purpose.

Nom. Indeed, Sir, this which you have now said, I have found true by my own experience, for I have laboured and endeavoured to get victory oyer some corruptions, as to overcome my dulnesse, and to performe

Wards life of faith, p. 19.

Williams seven golden Candlesticks, p. 394.

Wards life of faith, p. 9, 7.

daties with cheerfulnesse, and all in vaine.

Evan. And no marvell, for to pray, to
Wards life mediate, to keepe a Sabbath cheerfully, to
 of faith. have your conversation in Heaven, is as pos-
 p.68,69-70 sible for you your selfe to do, as for Iron to
 swim, or for stones to ascend upwards; but
 yet nothing is impossible to Faith, it can na-
 turalize these things unto you, it can make a
 mole of the Earth a soule of Heaven: where-
 fore, though you have tried all morall con-
 clusions of purposing, promising, resolving,
 vowing, fasting, watching, and self-revenge:
 yet get you to Christ, and with the finger of
 Faith, touch but the hem of his garment, and
 you shall feel vertue come from him for the
 curing of all your diseases: Wherefore I
 beseech you, come out of your self unto Je-
 sus Christ, and apprehend him by Faith, as
 (blessed be God) you see your Neighbour
Neophytus hath done, and then shall you
 finde the like loathing of sinne, and love to
 the law of Christ as he now doth: yea, then
 shall you finde your corruptions dying and
 decaying daily more and more, as I am con-
 fident, he shall.

Neo. I, but Sir, shall I not have power
 quite to overcome all my corruptions, and
 to yeeld perfect obedience to the Law of
 Christ, as the (Lord knowes) I much de-
 sire?

Evan.

Evam. If you could believe perfectly, then should it be even according to your desire, according to that of *Luther*, If wee could perfectly apprehend Christ, then should we be free from sinne : *But (alas)* whilst wee are here, we know but in part, and so believe but in part; and so receive Christ but in part: and so consequently are holy but in part, witnesse *James* the just, including himselfe when he saith, *In many things we sinne all*; and *Iohn* the Faithful and loving Disciple when he saith, *If we say we have no sinne, we deceive our selves, and the truth is not in us*: yea, and witnesse *Luther*, when he saith, a Christian man hath a body in whose members, as *Paul* saith, *sinne dwelleth and warreth*: and albeit he fall not into outward and grosse sinnes, as Murther, Adultery, Theft, and such like, yet is he not free from Impatience and murmuring against God; yea, saith he, I feel in my selfe covetousnesse, lust, anger, pride, & arrogancy, also the feare of death, heavinesse, hatred, murmuring, impatience, so that you must not look to be quite without sin whilst thou remaine in this life: yet this I dare promise you, that as you grow from faith to faith, so shall you grow from strength to strength in all other Graces: wherefore saith Godly *Hooker*, strengthen this grace of Faith, and strengthen

On Gal.
P. 173.

I cor. 13.9

Iam. 2.3.

I Loh. 1.4.

rom. 7.15.
ou Gal.
P. 144.

Wards life
of faith,
P. 149.

Souls ef-
fectuall
calling,
p. 610.

strengthen all; nourish this, and nourish all: so that if you can attaine to a great measure of faith, you shall be fure to attain to a great measure of holinesse, according to the saying of Doctor *Preston*, He that hath the strongest faith, he that believeth in the greatest degree the promise of pardon and remission of sinnes; I dare boldly say, he hath the holiest heart, and the holiest life, *And therefore I beseech you labour to grow strong in the faith of the Gospel.*

New cov.
p. 144.

Phil. 1. 27.

Neo. O, Sir, I desire it with all my heart, and therefore I pray you tell me what you would have me to do that I may grow more strong.

Evan. Why surely the best advice and counsell that I can give you, is to exercise that faith which you have, and wrastle against doubtings, and be earnest with God in prayer for the increase of it: forasmuch, faith *Luther*, as this gift is in the hands of God onely, who bestoweth it when, and on whom he pleaseth, thou must resort unto him by prayer, and say with the Apostles, *Lord increase our faith*; and you must also be diligent in hearing the Word preached, for as *faith commeth by hearing*, so is it also increased by hearing, and you must also read the Word, and meditate upon the free, and gra-

Chof. ser.
p. 72.

Luk. 17. 5.

Rom. 10.
17.

gra-

gracious promises of God, for the promise is the immortall seed, whereby the spirit of Christ begets and increaseth faith in the hearts of all his : And lastly, you must frequent the Sacrament of the Lords supper, and receive it as often as conveniently you can.

Poor
doubting
Christian,
p. 148.

Ant. But by your favour, Sir, if faith be the gift of God, and he give it when and to whom he pleaseth, then I conceive that mans using such means will not procure any greater measure of it then God is pleased to give.

Evan. I confesse it is not the means that will either beget or increase faith, but it is the Spirit of God in the use of means that doth it, so that as the means will not do it without the Spirit, neither will the Spirit do it without the means, where the means may be had ; wherefore I pray you doe not you hinder him from using the means.

Neo. Sir, for mine own part, let him say what he will, I am resolved by the assistance of God to be carefull and diligent in the use of these means which you have now prescribed, that so by the increasing of my faith I may be the better enabled to subject to the will of the Lord, and so walk as that I may please him : But forasmuch as heretofore he hath endeavoured to perswade me to believe
divers

divers points which then I could not see to be true, and therefore could not assent unto them; me thinks I do now begin to see some shew of truth in them, therefore, sir, if you please to give me leave, I will tell you what points they are, to the intent I may have your judgment and direction therein.

Evan. Do so, I pray you.

Nes. Why first of all he hath endeavoured to perswade me that a believer is not under the Law, but is altogether delivered from it.

2 That a believer doth not commit sinne.

3 That the Lord can see no sinne in a believer.

4 That the Lord is not angry with a believer for his sins.

5 That the Lord doth not chastise a believer for his sins.

6 Lastly, that a believer hath no cause neither to confesse his sins, nor to crave pardon at the hands of God for them, neither yet to fast, nor mourne, nor humble himselfe before the Lord for them.

Evan. These points which you have now mentioned, have occasioned many needlesse and fruitles disputes, and that because men have either not understood what they have said, or else not declared whereof they have affirmed; for in one sense they may all of them

them be truly affirmed, and in another sense they may all of them be truly denied; wherefore if wee would clearly understand the truth, we must distinguish betwixt the Law as it is the law of works, and as it is the law of Christ; Now as it is the law of works, it may be truly said that a believer is not under the law, but is delivered from it according to that of the Apostle, *Rom. 6. 14. ye are not under the Law, but under Grace, and Rom. 7. 6. but now we are delivered from the law*, and if a believer be not under the Law, but is delivered from the law as it is the law of works, then though they sinne, yet doe they not transgresse the law of works, for *where no law is, there is no transgression, Rom. 4. 15.* And therefore saith the Apostle *Iohn, whosoever abideth in him sinneth not, 1 Iohn 3. 6.* that is (as I conceive,) whosoever abideth in Christ by faith, sinneth not against the law of works; And if a believer sinne not against the law of works, then can God see no sin in a believer as a transgression of that law; And therefore is it said, *Num. 23. 21. He hath not beheld iniquity in Jacob, neither hath he scene perversenesse in Israel.* And again it is said, *Ier. 50. 20. at that time the iniquity of Israel shall be sought for and there shall be none, and the sinnes of Iudah and they shall not be found.* And in *Cant. 4. 7.* Christ saith

faith concerning his Spouse, behold thou art *all fair my love and there is no spot in thee*; and if God can see no sin in a believer, then assuredly he is neither angry, nor doth chastise a believer for his sinnes, as a transgression of that law; and hence it is that the Lord saith concerning his owne people that were believers, *Isa. 27. 4. Anger is not in mee*; And againe, *Isai. 54. 9.* the Lord speaking comfortably to his Spouse the Church saith, *As I have sworne that the waters of Noab, shall no more go over the earth, so have I sworne that I will no more bee wroth with thee nor rebuke thee.* Now if the Lord be not angry with a believer, neither doth chastise him for his sins, as they are any transgression of the law of works, then hath a believer neither need to confesse his sinnes unto God, nor to crave pardon for them, nor yet to fast, nor mourn; nor humble himself for them, as conceiving them to be any transgression of the law, as it is the law of works: Thus you see, that if you consider the law in this sence, then all these poynts follow, according as you say our friend *Antinomista* hath endeavoured to perswade you, but if you do consider the law as it is the law of Christ, then they doe not so, but quite contrary, for as the law is the law of Christ, it may be truly said that a believer is under the law, and not delivered from it, according to that of the Apostle,

1 Cor. 9. 21. Being not without Law to God,
but under the Law to Christ, and according
to that of the same Apostle, Rom. 3. 31. doe
we then make void the Law through faith, God
forbid, yea, by faith we establish the law. And
if a Believer bee under the law and not de-
livered from it, as it is the Law of Christ,
then if he sinne, he doth thereby transgresse
the law of Christ; And hence I do conceive
it is, that the Apostle *Iohn* saith both con-
cerning himself and other believers, 1 *Ioh*. 1.
8. if we say we have no sinne we deceive our
selves, and the truth is not in us, and so saith
the Apostle *James*, Cha. 3. 2. in many things
we offend all; and if a believer transgresse the
law of Christ then doubtlesse he seeth it, for
it is said, *Prov*. 5. 23. That the wayes of man
are before the eyes of the Lord, and he pon-
dereth all his goings. And in *Heb*. 4. 13. it
is said, all things are naked and open unto the
eyes of him with whom we have to doe; And if
the Lord doe see the sins that a believer doth
commit against the law as it is the Law of
Christ, then doubtles he is angry with them,
for it is said, *Psalms* 106. 40. That because
the people went a whoring after their owne in-
ventions therefore was the wrath of the Lord
kindled against his people, insomuch that he ab-
horred his own inheritance, and in *Deut*. 1. 37.
Moses saith concerning himselfe, the Lord
was

Sal on the
cov. p. 41

was angry with me. And if the Lord be angry with a believer for his transgressing the law of Christ, then assuredly (*if need be*) he will chastise him for them, for it is said concerning the seed and children of Jesus Christ, *if they forsake my law, and walke not in my judgments, then will I visite them transgressors with the rod, and their iniquities with stripes.* And in 1 Cor. 11. 30. it is sayd concerning believers, for this cause, (namely their unworthy receiving of the Sacrament) *many are weak and sickly among you, and many sleep.* And if the Lord be angry with believers and do chastise them for their finnes as they are a transgression of the Law of Christ, then hath a believer cause to confesse his sins unto the Lord, and to crave pardon for them, yea, and to fast, and mourne, and humble himself for them, as conceiving them to be a transgression of the law of Christ.

And now my loving neighbour Neophyte, I pray you to consider seriously of these things, and learne to distinguish aright betwixt the law as it is the law of works, and as it is the law of Christ, and that in effect and practice, I meane in heart and conscience.

Neo. Sir, it is the unfained desire of my heart so to do, and therefore I pray you give me some directions therein.

Evan.

Evān. Surely, the best directions that I can give you is, to labour truly to know; and firmly to beleve, that you are not now under the law, as it is the law of workes; and that you are now under the law, as it is the law of Christ: and that therefore you must neither hope for what the law of workes promiseth, in case of your most exact obedience; nor feare what it threatneth, in case of your most imperfect and defective obedience: And yet you may both hope for what the law of Christ promiseth, in case of your obedience, and are to feare what it threatneth, in case of your disobedience.

Nes. But Sir, what be these promises and threatnings, and first, I pray you tell me what it is that the law of workes promiseth.

Evān. The law of workes or, which is all one (as I have told you) the Covenant of workes promiseth justification and eternall life, to all that yeeld perfect obedience therunto: and this you are not to hope for, because of your obedience. And indeed, to say as the thing is, you being dead to the law of workes, can yeeld no obedience at all unto it, for how can a dead wife yeeld any obedience to her husband; and if you can yeeld no obedience at all unto it,

what hope can you have of any reward for your obedience, nay let me tell you more, Jesus Christ the Sonne of God hath purchased both justification, and eternall life, by his perfect obedience to the law of works, and hath freely given it to you, as it is written, *Acts 13. 39. By him all that beleeve are justified from all things, from which yee could not bee justified by the Law of Moses, And, verily, verily, saith our Saviour, he that beleeueth in mee hath everlasting life; Iohn. 6. 47.*

Neo. And I pray you, Sir, what doth the Law of workes threaten, in case of a mans disobedience unto it.

Evan. Why, the penalty which the law of works in that case threatneth is condemnation, and death eternall; and this you have no cause at all to feare, in case of your most defective obedience, for no man hath any cause to feare the penalty of that law which he lives not under, surely a man that liveth under the lawes of *England*, hath no cause to feare the penalties of the lawes of *Spaine*, or of *France*; even so you that now live under the Law of Christ, have no cause to feare the penalty of the law of works: Nay, the law of works is dead to you, and therefore you have no more cause to feare the threats thereof, then a li-
ving

ving wife hath to feare the threats of her dead husband, nay, then a dead wife hath to feare the threats of a dead husband; Nay, let me say yet more, Jesus Christ by his condemnation, and death upon the Crosse, hath delivered you, and set you free from condemnation and eternal death, as it is written *Rom. 8.1.* there is therefore now no *condemnation to them that are in Christ Iesus*, And saith Christ himself, *Iohn 11. 26.* whosoever *liveth and beleeveth in mee shall never die.*

And thus you see your freedome and liberty from the law as it is the law of works and that you may be the better enabled to *stand fast in this liberty wherewith Christ hath made you free*; beware of conceiving that the Lord now stands in any relation towards you, or will any way deale with you as a man under that law, so that if the Lord shall be pleased hereafter to bestow upon you a great measure of Faith, whereby you shall be enabled to yeeld an exact and perfect obedience to the mind and will of God, then beware of conceiving that the Lord looks upon it as obedience to the law of works, or will in any measure reward you for it according to the promises of that Law, and if in case at any time hereafter you bee by reason of the weaknesse of your Faith;

and strength of temptation drawn aside and prevailed with, to swerve from the minde and will of the Lord, then beware of conceiving, that the Lord sees it as any transgression of the Law of works; for, if you cannot transgresse that Law, then it is impossible the Lord should see that which is not: And if the Lord can see no sin in you as a transgression of the law of works, then is it impossible that he should either be angry with you, or correct you for any sin, as it is a transgression of that law; no, to speak with holy reverence, as I said before, the Lord cannot by vertue of the Covenant of works, either require any obedience of you, or give you an angry look, or an angry word much lesse, threaten and afflict you for any disobedience to that covenant. And therefore, whensoever your conscience shall tell you, that you have broken any of the ten Commandements, doe not conceive that the Lord looks upon you as an angry judge, armed with Justice against you, much lesse doe you fear that he will execute his justice upon you, according to the penalty of that covenant, in unjustifying of you, or depriving you of your heavenly inheritance, and giving you your portion in hell fire; no, assure your self, that your God in Christ, will never unson you, nor unspouse you: no, nor yet

yet as touching your justification, and eternall salvation, will he love you ever a whit the lesse, though you commit never so many or great sins, for this is a certain truth, that as no good, either in you or done by you, did move him to justifie you, and give you eternall life, so no evill in you, or done by you can move him to take it away from you, being once given. And therefore beleeve it man whilst you live, that as the Lord first loved you freely, so will he hereafter, beale your backeslidings, and still love you freely, Hol. 14. 4. yea, he will love you unto the end, Joh. 13. 1. And though the Lord doe expresse the fruits of his anger towards you, in chastizing and afflicting of you, yet doe not you imagine that your afflictions are penall, proceeding from hatred, and undictive justice, and so as payments and satisfactions for sins, and so as the beginnings of eternall torments in hell, for you, being (as you have heard) freed from the law of works, and so consequently from sinning against it, must needs likewise be freed from all wrath, anger, miseries, calamities, afflictions; yea, and from death it selfe, as fruites and effects of any transgression against that Covenant.

And therefore you are never to confesse your sins unto the Lord, as though you con-

ceived them to have beene committed a gainst the law of works, and so making you liable to Gods everlasting wrath and Hell fire; neither must you crave pardon and forgiveness for them, that thereupon you may escape that penalty, neither doe you either fast, or weepe, or mourne, or humble your selfe, out of any conceit that you shall thereby satisfie the justice of God, and appease his wrath either in whole or in part, and so escape his everlasting vengeance for if you be not under the law of works, and if the Lord see no sinne in you as a transgression of that law, and be neither angry with you, nor doth afflict you, for any sinne as it is a transgression of that law, then consequently you have no need either to confesse your sins or crave pardon for them, or fast, or weepe, or mourne, or humble your selfe for your sinnes, as conceiving them to be any transgression of the law of works.

Neo. Well, Sir, you have fully satisfied mee in this point, and therefore I pray you proceed to shew what is that reward which the Law of Christ promiseth, which you said I might hope for in case of my obedience thereunto.

Evan. Why, the reward (which I conceive)

ceive) the Law of Christ promisseth to Believers, and which they may hope for, answerably to their obedience to it, is a comfortable being, in the injoyment of sweet communion with God in Christ, even in the time of this life, and a freedome from afflictions both spirituall and corporall, so farre forth as they are fruits and effects of sin, as it is any transgression of the law of works; for you know, that so long as a child doth yeeld obedience to his Fathers commands, and doth nothing that is displeasing to him, if he love his Childe, he will carry himself lovingly and kindly towards him, and suffer him to bee familiar with him, and will not whip nor scourge him for his disobedience; even so, if you unfeignedly desire and endeavour to be obedient unto the minde and will of your loving Father in Christ, in doing that which he commands, and in avoyding that which he forbids, both in your generall and particular Calling, and that to the end that you may please Him; Then answerably as you doe so, your Father will smile upon you, when you shall draw neer to him in prayer, or any other of his own Ordinances, and manifest his sweet presence, and loving favour towards you, and exempt you from all outward calamities, ex-

except in case of tryall of your faith and patience, or the like ; as it is written, 2 Chron. 15.2. *The Lord is with you, whilst ye are with him, and if ye seek him he will be found of you.* And so the Apostle James saith, *Draw nigh to God, and hee will draw nigh to you.* And O, saith the Lord, *that my people had hearkened unto me; and Israel had walked in my wayes, he should have fed thee with the finest of the Wheat, and with Honey out of the rock should I have satisfied thee:* And this may suffice to have shewed you what you may hope for answerably to your obedience to the law of Christ.

Jam.4.8.

psal.81.13
16.

Ngo. Then Sir, I pray you proceed to shew what is the penalty which the law of Christ threatneth, and which I am to fear, if I transgresse that Law.

Evan. The penalty which the law of Christ threatneth to you, if you transgresse the law of Christ, and which you are to fear is the want of near and sweet communion with God in Christ, even in the time of this life, and a liableness to all temporall afflictions, as fruits and effects of the transgressing of that law.

Wherefore whensoever you shall hereafter transgresse any of the ten Commandments, you are to know that you have thereby transgressed the law of Christ, and that
the

the Lord sees it, and is angry with it, with a fatherly anger, and (if need be) will chastise you, either with temporall or spirituall afflictions, or both, and this your heavenly Father will doe, in love to you, either to bring your sins to remembrance, as he did the sins of *Josephs* brethren, and as the Widow of *Zerepath* confesseth, concerning her selfe, or else to purge and take away your sins, according to that which the Lord saith *Esa. 27. 9.* *By this therefore shall the iniquity of Jacob be purged, and this is all the fruite, even the taking away of sin,* for indeed saith Mr. *Culverwell*, afflictions through Gods blessing are made speciall meanes to purge out that sinfull corruption, which is still in the nature of beleivers, and therefore are they in Scripture most aptly compared to medicines, for so they are indeed to all Gods children, most sovereign medicines to cure all their spirituall diseases, and indeed we have all of us great need thereof, for as *Luther* truly saith, we are not yet perfectly righteous, for whilest we remain in this life, sin dwelleth still in the flesh, and this remnant of sin, God purgeth, wherefore, saith the same *Luther* in another place, when God hath remitted sins, and received a man into the bosome of grace, then doth he lay on him all kinde of afflictions, and doth

1 Pet. 1. 6.

Gen² 42. 201 King. 17
18.of faith.
p. 30, 31.On Gal.
p. 66.

doth scoure and renew him from day to day, and to the same purpose *Tindall* truly saith, if we look on the flesh, and into the law, there is no man so perfect that is not found a sinner, nor no man so pure, that hath not need to be purged, and thus doth the Lord chastice beleevers, to heale their natures, by purging out that corruption that remaineth therein. And therefore whensoever you shall hereafter feel the Lords chastising hand upon you, let it move you to take the Prophet *Jeremiahs* counsell, that is,

Jer. 3. 40.

To search and try your wayes, and turn unto the Lord, and confesse your sins unto him, saying with the prodigall, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. And beg

Luk. 15. 21

pardon and forgiveness at his hands, as you are taught in the fifth petition of the Lords Prayer, *Matth. 6. 12.* yet do not you crave pardon and forgiveness at the hands of the Lord, as a malefactor doth at the hands of a Judge, that feareth condemnation, and death, as though you had sinned against the law of works, and therefore feared hell and damnation, but doe you begge pardon and forgiveness, as a childe doth at the hands of his loving Father, as feeling the fruites of his Fatherly anger, in his chastising hand upon you, and as fearing the continuance,
and

and augmentation of the same. if your sin be not both pardoned and subdued, and therefore doe you also beseech your loving Father to subdue your iniquities, according to his promise, *Micah 7. 19.* And if you find not that the Lord hath heard your prayers, by your feeling your iniquities subdued; then joyn with your prayers, fasting, and weeping if you can, that so you may be the more seriously humbled before the Lord, & more fervent in prayer, and this, I hope, may be sufficient to have shewed you what is the penalty which the law of Christ threatneth.

Neo. O but Sir, I should think my self a happy man, if I could be so obedient to the law of Christ, that he might have no need to inflict this penalty upon me.

Evan. You say very well, but yet whilst you carry this body of sin about you, do the best you can, there will be need that the Lord should now and then give you some Fatherly corrections; but yet this let me tell you, the more perfect your obedience is, the fewer lashes you shall have: *For the Lord doth not afflict willingly, nor grieve the children of men, Lam. 3. 33.* And therefore according to my former exhortation, and your resolution, be carefull to exercise your faith, and use all meanes to increate it, that so it may become *eff:el* ~~all~~ working by Love.

1 Thes. 1. 3
Gal. 5. 6.

For

for according to the measure of your faith, will be your true love to Christ, and to his Commandements; and according to your love to them, will be your delight in them, and your aptnesse and readines to do them. And hence it is that Christ himself saith, *Joh.*

14. 15. If yee love mee keepe my Commandements: And this is the love of God, saith that loving Disciple, that we keepe his Commandements, and his Commandements are not grievous: nay, the truth is, if you have this love in your heart, it will be grievous unto you that you cannot keep them as you would, O if this love doe abound in your heart, it will cause you to say with godly Joseph, in case you be tempted as he was, How can I doe this great wickednesse, and so sin against God? How can I doe that which I know will displease so gracious a Father, and so mercifull a Saviour? No, I will not doe it; no, I cannot doe it; no, you will rather say with the Psalmist, I delight to doe thy Will, O my God, yea, thy law is within my heart.

psal. 40. 8.

Nay, let me tell you more, if this love of God in Christ, be truly, and in any good measure rooted in your heart, then though the chastising hand of the Lord be not upon you; nay, though the Lord doe no way expresse any anger towards you, yet if you doe but consider the Lords wayes towards you,
and

and your wayes towards him, you will mourn with a Gospel mourning. Reasoning with your self after this manner: And was I under the law of works by nature, and so for every transgression against any of the ten Commandements made liable to everlasting damnation; and am I now through the free mercy and love of God in Christ, brought under the law of Christ, and so subject to no other penalty for my transgressions, but fatherly and loving chastisements, which tend to the purging out of that sinfull corruption that is in me: O what a loving Father is this! O what a gracious Saviour is this! O what a wretched man am I to transgresse the laws of such a good God as hee hath been to me! O the due consideration of this, will even as it were melt your heart, and cause your eyes to drop with the tears of godly sorrow; yea, the due consideration of these things will cause you to *loathe your selfe in your owne sight for your transgressions*; yea, not onely 31. to loathe your selfe for them, but also to leave them; saying with *Ephraim*, *What have I to doe any more with Idols, and so cast them away as a menstruous cloath, saying unto them, get ye hence, and truly you will desire nothing more, than that you might so live, as that you might never sin against the* Lord

Ezek. 36.

Hos. 14. 8.

Isa. 39. 22.

Lord any more. And this is that *goodnesse of God, which as the Apostle saith, leadeth to repentance* : yea, this is that goodnesse of God which will lead you to a free obedience, so that if you doe but aply the goodnesse of God in Christ to your soule, in any good measure ; then will you answerably yeeld obedience to the law of Christ : not onely without having respect either to what the law of workes either promiseth or threatneth, but also without having respect to what the law of Christ either promiseth or threatneth, you will doe that which the Lord commandeth, onely because he commandeth it, and to the end that you may please him, and you will forbear what hee forbids, onely because he forbids it, to the end you may not displease him. And this obedience is like unto that, which our Saviour exhorteth his Disciples unto, *Mat. 10. 8. saying, freely yee have received, freely give.* And this is *to serve the Lord without feare* of any penalty which either the law of works, or the law of Christ threatneth, *in holinesse and righteousness, all the dayes of your life,* according to that saying of *Zacharias, Luke 1. 74, 75.* And this is *to passe the time of your sojourning here in feare*, to offend the Lord by sinning against him, as the Apostle *Peter* exhorts *1 Pet. 1. 17.* yea, and this is to serve
 God

God acceptably, with reverence and godly feare, as the Authour to the Hebrews exhorts, *Heb.* 12.28. And thus my dear friend *Neophytus*, I have endeavoured according to your desire to give you my judgement and direction in these points.

Neo. And truly, Sir, you have done it very effectually, the Lord enable me to practice according to your direction.

Nom. Sir, in this your answer to his question, you have also answered me, and given me full satisfaction in divers points, about which my friend *Antinomista* & I have had many a wrangling fit: for I used to affirm with tooth and naile (as men use to say) that believers are under the law, & not delivered from it, and that they do sin, and that God sees it, and is angry with them, and doth afflict them for it, & that therefore they ought to humble themselves and mourn for their sins and confesse them, and crave pardon for them; and yet truly I must confesse, I did not understand what I said, nor whereof I affirmed; and the reason was, because I did not know the difference betwixt the law, as it is the law of works, & as it is the law of Christ

Ans. And beleeve me, Sir, I used to affirme, as earnestly as he, that believers are delivered from the law, and therefore do not sin, & therefore God can see no sin in them,
and

and therefore is neither angry with them; nor doth afflict them for sin, and therefore they have no need either to humble themselves, or mourn, or confesse their sins, or beg pardon for them, the which I beleeving to be true, could not conceive how the contrary could be true also, but now I plainly see, that by meanes of your distinguishing betwixt the law, as it is the law of works, and as it is the law of Christ; there is a truth in both, and therefore friend *Nomista*, whensoever either you or any man else shall hereafter affirme that Beleevers are under the law, and doe sin, and God sees it, and is angry with them, and doth chastise them for it, and that they ought to humble themselves, mourn, weep, and confesse their sins, and beg pardon for them; if you mean onely as they are under the law of Christ, I will agree with you, and never contradict you again.

Nom. And truly, friend *Antinomista*, if either you or any man else shall hereafter affirme, that believers are delivered from the law, and doe not sin, and God sees no sin in them, nor is angry with them, nor afflicts them for their sins, and that they have no need either to humble themselves, mourn, confesse, or crave pardon for their sins; if you mean it onely as they are not under the law

law of, workes, I will agree with you, and never contradict you again.

Evan. I rejoyce to hear you speak these words each to other, and truly now I am in hope that you two will come backe from both your extremes, and meet my neighbour *Neophytus* in the golden Mean, having as the Apostle saith, *the same love, being of one accord, and of one minde.*

Nom. Sir, For my part, I thanke the Lord, I do now plainly see that I have erred exceedingly, in seeking to be justified, as it were, by the works of the law, & yet could I never be perswaded to it before this day, nor indeed should not have been perswaded to it now, had not you so plainly and fully handled this threefold law: and truly, Sir, I do now unfainedly desire to renounce my selfe, and all that ever I have done, and by faith to adhere only to Jesus Christ, for now I see that he is all in all. O that the Lord would enable me so to do! and I beseech you, Sir, pray for me.

Ans. And truly, Sir, I must needs confesse that I have erred as much on the other hand, for I have been so far from seeking to be justified by the works of the law, that I have neither regarded law nor works; but now I see mine errour, I purpose (God willing) to reforme it.

Q

Evan.

Evan. The Lord grant that you may. But how doe you, neighbour *Neophitus*, for me thinks you look very heavily.

Neo. Truly, Sir, I was thinking of that
 2Cor 13. 5 place of Scripture where the Apostle exhorts us to *examine our selues, whether we be in the faith or no* : whereby it seems to me, that a man may think he is in the faith, when he is not: therefore, Sir, I would gladly hear how I may be sure that I am in the faith.

Evan. I would not have you to make any question of it, since you have grounded your faith upon such a firm foundation as will never faile you, for the promise of God in Christ is of a tryed truth, and never yet failed any man, nor never will : therefore I would have you to close with Christ in the promise, without making any question whether you are in the faith or no, for there is an assurance which ariseth from the exercise of faith, by a direct act, and that is when a man by faith directly layes hold upon Christ, and concludes assurance from thence.

Neo. Sir, I know that the foundation whereon I am to ground to my faith, remaineth sure, and I think I have already built thereon : but yet because, I conceive, a man may think he hath done so, when he hath not ; therefore would I fain know how I may be assured that I have done so.

Evan.

Evan. Well, now I understand you what you meane, it seemes you doe not want a ground for your beleeving, but for your believing that you have believed.

Nes. Yea, indeed, that is the thing I want.

Evan. Why, the next way to finde out and know this, is to looke back and reflect upon your own heart, & consider what actions have passed through there. for indeed, this is the benefit that a reasonable soule *D. Prest. of* hath, that it is able to returne upon it selfe, *faith, p. 84.* to see what it hath done, which the soule of a beast cannot do. Consider then I pray you, that you have been convinced in your spirit, that you are a sinfull man, and therefore have feared the Lords wrath, and eternall damnation in hell. And you have been convinced that there is no help for you at all in your selfe, by any thing that you can do; and you heard it plainly proved, that Jesus Christ alone, is an all-sufficient helpe. And the free & ful promise of God in Christ hath been made so plain and clear to you, that you had nothing to object why Christ did not belong to you in particular; and you have perceived a willingnes in Christ to receive you, & to embrace you as his beloved spouse; & you have therupon consented & resolved to take Christ, and to give your self

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unto

unto him whatsoever betides you : and I am perswaded you have thereupon felt a secret perswasion in your heart, that God in Christ doth beare a love to you, and answerably your heart hath been enflamed towards him in love againe ; manifesting it selfe in an unfained desire to be obedient, and subject to his will in all things, and never to displease him in any thing. Now tell me I pray you, (and that truly) whether you have not found these things in you as I have said.

Neo. Yea indeed, I hope I have in some measure.

Evan. Then I tell you truly, you have a sure ground to lay your beleeving, that you have beleeved upon : and as the Apostle *Joh. 3.19.* John saith, *hereby you may know that you are of the truth, and may assure your heart thereof before God.*

Neo. Surely Sir, this I can truly say, that heretofore, when I have thought upon my sinnes, I have conceived of God and Christ as of a wrathfull judge, that would condemn all unrighteous men to eternall death ; and therefore when I have thought upon the day of judgement and hell-torments, I have even trembled for feare, and have as it were even hated God. And though I have laboured to become righteous, that I might escape

escape his wrath, yet all that I did, I did it unwillingly. But since I have heard you make it so plaine, that a sinner that sees and feelles his sinnes, is to conceive of God, as of a mercifull loving and forgiving Father in Christ; that hath committed all judgement to his sonne, who came not to condemne men, but to save them. Mee thinks I doe not now feare his wrath, but doe rather apprehend his love towards me; whereupon my heart is enflamed towards him with such love, that me thinks I would willingly do or suffer any thing, that I knew would please him, and would rather chuse to suffer any misery, then I would doe any thing, that I knew were displeasing to him.

Evan. We read in the seventh Chapter of Saint *Lukes* Gospell, that when that sinfull yet beleeving woman, did manifest her faith in Christ, *by her love to him in Washing his feet With her teares, and Wiping them With the haire of her head,* ver. 38. hee said unto *Simon* the pharise, ver. 47. *I say unto thee her sins which are many are forgiven her, for she, loved much;* even so I may say unto you *Nomista*, in the same words, concerning our neighbour *Neophitus*. And to you your selfe *Neophitus* I say as Christ said unto the woman, thy sins are forgiven thee, thy faith hath saved thee, go in peace.

ver. 48. 50.

Ans. But I pray you, Sir, is not this his reflecting upon himselfe to finde out a ground to lay his believing that he hath believed upon, a turning back from the covenant of grace, to the covenant of works, and from Christ, to himselfe.

Evan. Indeed, if he should looke upon these things in himselfe, and thereupon conclude, that because he hath done thus, God hath accepted of him and justified him, and will save him, and so make them the ground of his believing, this were to turn back from the covenant of grace to the covenant of works, and from Christ to himselfe. But if he look upon these things in himselfe, and therupon conclude, that because these things are in his heart, Christ dwels there by faith, and therefore he is accepted of God, and justified and shall certainly be saved, and so make them an evidence of his believing, or the ground of his believing that he hath believed, this is neither to turn back from the covenant of grace, to the covenant of works, nor from Christ to himselfe; so that these things in his heart being the daughters of faith and the off-spring of Christ, though they cannot at first produce or bring forth their mother, yet may they in time of need nourish her,

*Goodwin,
Christ set
forth, p. 23.*

Nom. But I pray you Sir, are there not other

other things besides these that he saith, he findes in himself that a man may look upon as evidences of his believing (or as you call them) as grounds to beleve that he hath beleaved.

Evan, Yea, indeed, there are divers other effects of faith, which if a man have in him truly, he may look upon them as evidences that he hath truly beleaved, and I will name three of them unto you.

Whereof the first is, when a man truly loves the word of God, and makes a right use of it, and this a man doth, first when he hungers & thirsts after the word as after the food of his soule, desiring it at all times even as he doth his appointed food, *Job. 23. 12*

Secondly, when he desires, and delights to exercise himselfe therein day and night, that is, constantly, *Psal. 1. 2.*

Thirdly, when he receives the word of God as the word of God, and not as the word of man, setting his heart in the time of hearing or reading it as in Gods presence, and being affected with it, as if the Lord himselfe should speak unto him, being most affected with that ministrie or that portion of Gods word, which sheweth him his sin, and searcheth out his most secret corruptions, denying his own reason and affections, yea, and his profits and pleasures in any thing when the Lord shall require it of him,

Fourthly, this a man doth when he makes the word of God to be his chiefe comfort in the time of his afflictions, finding it at that time to be the maine stay and sollace of his heart.

- 1 Ioh. 5. 1. The second evidence is, when a man truly loves the Children of God, that is, all godly
 2 Ioh. 1. 2. and religious persons, above all other sorts of men; and that is, when he loves them
 3 Ioh. 1. not for carnall respects, but for the graces of God which he seeth in them. And when he delights in their society and company, and makes them his onely companions, *Psal. 119. 63.* and when his well doing (to his power) extends it selfe to them, in being pitifull and tender hearted towards
psal. 16. 3. them, and in gladly receiving of them, and communicating to their necessities with a ready minde, and when he hath not the glorious faith of Christ, in respect of persons,
Phil. 7. but can make himselfe equall to them of the lower sort, *Rom. 12. 16.* and when he loves them at all times, even when they are in adversity, as poverty, disgrace, sicknesse, or otherwise in misery.

The third evidence is, when a man can truly love his enemies, and that he doth, when he can pray heartily for them; and forgive them their particular trespasses against him, being more grieved for that they have

have sinned against God, then for that they have wronged him; and when he can forbear them, and yet could be revenged of them, either by bringing shame or misery upon them, 1 *Pet.* 3.9. *Rom.* 12.14. and when he strives to overcome their evil with goodnesse, being willing to helpe them, and relieve them in their misery, and do them a-no good in soule or body. And lastly, when he can freely and willingly acknowledge his enemies just praise, even as if he were his dearest friend.

Nco. But Sir, I pray you let me aske you one question more touching this point, and that is, suppose, that hereafter I should see no outward evidences, and question whether I had ever any true inward evidences, and so whether I did ever truly beleieve or no: What must I do then?

Evam. Indeed, it is possible you may come to such a condition, and therefore you doe well to provide aforehand for it. Now then if ever it shall please the Lord to give you over to such a condition, first, let me warn you to take heed of forcing and constraining your selfe to yeeld obedience to Gods Commandements, to the end you may so get an evidence of faith again, or a ground to lay your believing that you have believed upon, & so forcibly to hasten your assurance before

M. Cotton
of New
England,
in his thir-
teenth
quest.

Poore
doubting
Christian,
P. 37.

Goodwins
child of
light. P. 194

Hof. 14. 3.

Luk. 8. 15.

before the time, for though this be not to turne quite backe to the covenant of works, (for that you shall never do) yet is it to turn aside towards that covenant, as *Abraham* did, who after that he had long waited for the promised seed (though he was before justified by believing the free promise) yet for the more speedy satisfying of his faith, he turned aside to go in unto *Hagar*, who was (as you have heard) a tipe of the covenant of workes, so that you see this is not the right way: but the right way for you in this case, to get your assurance again is, when all other things fail, to look to Christ; That is, go to the word and promise, and leave off, and cease a while to reason about the truth of your faith, and set your heart on work to believe, as if you had never yet done it; saying, in your heart, well Satan, suppose my faith hath not been true hitherto, yet now will I begin to endeavor after true faith: & therefore, O Lord: here I cast my selfe upon thy mercy afresh, *For in thee the fatherlesse finde mercy*, thus I say, hold to the Word, go not away, but keep you here, and you shall bring forth fruit with patience.

Neo. Well Sir, you have fully satisfied me concerning that point, but as I remember it followeth in the same verse, *Know ye not your owne selves how that Iesus Christ is in you*

2 Cor. 3. 5

you except you be reprobates: wherefore I desire to hear how a man may know that Jesus Christ it in him.

Evan. Why, if Christ be in a man, he he lives in him, as saith the Apostle, *I live not, but Christ liveth in me.*

Neo. But how then shall a man know that Christ lives in him?

Evan. Why, in what man soever Christ lives, according to the measure of his faith, he executes his threefold office in him, *viz.* his Propheticall, Priestly, and Kingly Office.

Neo. I desire to hear more of this threefold office of Christ, and therefore (I pray you Sir) tell me, first, how a man may know that Christ executes his Propheticall office in him.

Evan. Why, so farre forth as any man heares and knowes that there was a covenant made, betwixt God, and all mankinde in *Adam*, and that it was an equal covenant, Iob. 5. 27. and that Gods justice must needs enter upon the breach of it, and that all mankinde for that cause were lyable to eternall death and damnation, so that if God had condemned all mankinde, yet had it beene but the sentence of an equall and just Judge, seeking rather the execution of his justice then mans ruine and destruction, and therefore

upon takes it home, and applies it particularly to himself, and so is convinced that he is a miserable lost and helpleſſe man; I ſay ſo far forth as a man doth this, Chriſt executes his propheticall office in him, in teaching him, and revealing unto him the Covenant of works. And ſo farre forth as any man heares and knowes that God made a Covenant with *Abraham*, and all his believing ſeed in Jeſus Chriſt, offering him freely to all, to whom the ſound of the Goſpel comes and giving him freely to all that receive him by Faith, and ſo juſtifies them, and ſaves them eternally, and thereupon hath his heart opened to receive this truth, not as a man taketh an object, or a theologicall point into his head, wherby he is only made able to diſcourſe, but as an habituall, and practicall point, receiving it into his heart, *by the faith of the Goſpel*, and applying it to himſelf, and laying his eternall ſtate upon it, and ſo ſetting to his ſeale that God is true, I ſay ſo far forth as a man doth this, Chriſt executes his propheticall office in him, in teaching him, and revealing to him the covenant of grace, and ſo farre forth as any man heares and knows that *this is the will of God, even his ſanctification, &c.* And thereupon concludes that it is his duty to endeavour after it, I ſay ſo far forth as a man doth this, Chriſt executes

Phil. 1. 27.

1 Theſ. 1. 3

cutes his propheticall office in him, in teaching and revealing his law to him; and this I hope, is sufficient for answer to your first question.

Neo. I pray you, Sir, in the second place tell me how a man may know that Christ executes his priestly office in him.

Evan. Why so far forth as any man hears and knowes *that Christ hath given himselfe as that onely absoluse and perfect sacrifice*, for the sins of believers, and joyned them unto himselfe by Faith, and himself unto them by his spirit, and so made them one with him, *and is now entred into Heaven it selfe to appeare, in the presence of God for them:* and hereupon is emboldned to goe immediately to God in prayer, as to a Father, and meet him in Christ, and present him with Christ himself, as with a Sacrifice without spot or blemish, I say so farre forth as any man doth this, Christ executeth his priestly office in him.

Heb. 9.26.

Heb. 9.24.

Neo. But Sir, would you have a believer to go immediatly unto God, how then doth Christ make intercession for us at Gods right hand? as the Apostle saith hee doth, *Rom. 8.34.*

Evan. It is true, indeed; Christ as a publick person, representing all believers, appears before God his Father, and willeth according to both his natures, and desireth as

Perkins on
the Creed
p. 356.

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he is man, that God would for his satisfaction sake, grant unto them whatsoever they aske according to his will. But yet you must goe immediately to God in prayer, for all that, you must not pitch your prayers upon Christ, and terminate them there, as if hee were to take them and present them to his Father, but the very presenting place of your prayers must be God himselfe in Christ, neither must you conceive as though Christ the Sonne, were more willing to grant your request then God the Father. For whatsoever Christ willeth, the same also the Father (being wel pleased with him willeth) in Christ, then, I say, and no where else, must you expect to have your petitions granted, and as in Christ & no place else, so for Christs sake, and nothing else: and therefore I beseech you to beware you forget not Christ, when you goe unto the Father to beg any thing which you desire, either for your selfe or others, especially when you desire to have any pardon for sin, you are not to thinke that when you joyn with your prayers, fasting, weeping, and afflicting of your selfe, that for so doing you shall prevaile with God to heare you, and grant your petitions, no, no, you must meet God in Christ, and present him with his sufferings, your eye, your minde, and all your confidence, must be therein,
and

and in that be as confident as possibly you can, yea, expostulate the matter, as it were, with God the Father, and say, loe heare is the person that hath well deserved it, here is the person that wills and desires it, in whom thou hast said thou art well pleased? yea here is the person that hath paid the debt, and discharged the bond for all my sins, and therefore, O Lord ! now it standeth with thy Justice to forgive me, and thus if you do, why then you may be assured that Christ executes his Priestly Office in you.

Neo. I pray you, Sir, in the third place shew me how a man may know that Christ executes his Kingly office in him

Evan. Why so far forth as any man hears and knowes, *That all power is given unto Christ, both in heaven and in earth,* both to vanquish and overcome all the lusts and corruptions of believers, and to write his law in their hearts & hereupon takes occasion to goe unto Christ for the doing of both in him, I say, so far forth as he doth this why Christ executes his kingly office in him

Mat. 28. 18

Neo. Why then, Sir, it seemes that the place where Christ executes his kingly office, is in the hearts of believers,

Evan. It is true indeed, for Christs Kingdom is not temporall or secular over the naturall lives or civill negotiations of men, but

Reynolds
on ps. 110.
p. 9.

his

his Kingdom is spirituall and heavenly over the foules of men, to awe and over-rule the hearts, to captivate the affections, to bring into obedience the thoughts. and to subdue and pul down strong holds; for when our father *Adam* transgressed, he, and we all of us forsooke God, and chose the devill for our lord and king, so that every mothers child of us are by nature under the government of satan, and he rules over us, till Christ come into our hearts and dispossesseth him, according to the saying of Christ himself, *Luk. 11. 21, 22. When a strong man armed keepes the palace, his goods are in peace*, that is, saith *Calvin*, Satan holdeth them that are in subjection to him in such bonds and quiet possession, that hee rules over them without resistance: But when Christ comes to dwell in any mans heart by Faith, according to the measure of Faith, he dispossesseth him, and seats himself in the heart, and roots out and puls downe all that withstands his government there, and as a valiant Captaine hee stands upon his guard, and enables the soule to gather together all its forces and powers to resist and withstand all its and his enemies, and to set it self in good earnest against them, when they at any time offer to return again, and he doth especially enable the soul to resist, and set it self against the principall enemy,

Harmony
329.

enemy, even that which doth most oppose Christ in his government, so that whatsoever lust or corruption is in a believers heart or soule as most predominant, Christ doth inable him to take that into his minde, and to have most revengefull thoughts against it, and to make complaints to him against it, and to desire power and strength from him against it, and all because it most withstands the government of Christ, and is the rankest traitor to Christ, so that he useth all the means he can to bring it before the judgment seate of Christ, and there he calls for justice against it; saying, O Lord Jesus Christ, here is a Rebell and a Traytor that doth withstand thy government in me, wherefore I pray thee come and execute thy Kingly office in me, and subdue it, yea, vanquish and overcome it, whereupon Christ gives the same answer that he did to the Centurion, *go thy way, and as thou hast believed, so be it done unto thee.*

Mat. 8. 13.

And as Christ doth thus suppress all other governours but himself in the heart of a believer, so doth he race out, and deface all other laws, and writes his own there according to his promise, *Jer. 31. 33.* and makes them plyable and willing to do and suffer his will, and that because it is his will, so that the minde and will of Christ, laid down

M. Caryl at
Blackfri-
ers.

in his Word, and manifested in his workes, is not only the rule of a believers obedience, but also the reason of it : As I once heard a godly Minister say in the Pulpit : So that he doth not only do that which is Christs will, but he doth it because it is his will.

O that man which hath the law of Christ written in his heart, according to the measure of it, he reads, he heares, he prays, he receives the Sacrament, he keepes the Lords day holy, he exhorts, he instructs, he conferres, and doth all the duties that belong to him in his generall calling, because he knows it is the minde and will of Christ he should do so ; yea, he patiently suffers, and willingly undergoes afflictions for the cause of Christ. because he knows it is the will of Christ : yea, such a man doth not only yeeld obedience, and performe the duties of the first table of the law by vertue of Christs command, but of the second also. O that husband, parent, master or magistrate, that hath the law of Christ written in his heart; he doth his duty to his wife. child, servant or subject, willingly and uprightly, because Christ requires it, and commands it. And so that wife, child, servant or subject, that hath the law of Christ written in his or her heart, they do their duties, to husband, parent, master or governour, freely and chearfully,

fully, because their Lord Christ commands it. Now then if you finde these things in your heart, you may conclude that Christ rules and reignes there as Lord and King.

Evan. Sir, be pleased to give me leave, to tell you some part of my minde, and then will I cease to trouble you any more at this time : the truth is, I have ever since I could remember, felt a kinde of restless discontentednesse in my spirit, and for many yeares together, I fed, my selfe with hopes of finding rest and content, in persons and things here below ; scarce thinking of the state and condition of my soule, or of any condition beyond this life, untill (as I told you before) the Lord was pleased to visit me with a fit of sicknesse, and then I began to bethinke my selfe of Death Judgment, Hell and Heaven, and to take care, and seeke rest for my soule, as well as for my body : but alas, I could never finde rest for it, before this day ; because indeed, I sought it not by faith, but as it were by the works of the law, or in plainer terms, because I sought it not in Christ, but in my self: but now I blesse God, I see that Christ is all in all ; and therefore by the grace of God, I am resolved, no longer to seek rest and content neither in any earthly thing, nor in mine owne righteousnesse, but onely in the

free love and favour of God, as he is in his sonne Iesus Christ, and God willing there shall be my soules rest, And I beseech you Sir, pray for me, that it may be so, and I have done.

Evan. This point, concerning the hearts happinesse or soules rest, is a poynt very needfull for us to know, and indeed it is a poynt that I have formerly thought upon; and therefore though my occasion do now begin to call me away from you, yet nevertheless, since you have begun to speake of it, I shall if you please, proceed on as you shall any of you give occasion, and, as the Lord shall enable me.

Ant. With a very good will, Sir, for indeed, it is a point that I much desire to heare of.

Evan. First, then I would intreat you to consider with me, that when God at first gave man an elementish body, he did also infuse into him an immortall soule of a spirituall substance; and though he gave his soule a locall being in his body, yet he gave it a spirituall well-being in himselfe, so that the soule was in the body by location, and at rest in God by union and communication, and this being of the soul in God at first, was mans true being, and his true happinesse; now man falling from God, God
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in his justice left man ; so that the actuall union and communion that the soule of man had with God at first is broken off, God and mans soule are parted, and it is in a restless condition, howbeit, the Lord having seated in mans soule a certain character of himselfe, the soule is thereby made to re-aspire towards that *summum bonum*, that chiefe good, even God himselfe, and can finde no rest no where, till it come to him.

Nom. But stay, Sir, I pray you, how can it be said that mans soul doth re-aspire towards God the Creatour, when as it is evident that every mans soule naturally is bent towards the creature, to seeke a rest there ?

Evan. For answer hereunto, I pray you consider, that naturally mans understanding is dark and blinde, and therefore is ignorant what his own soul doth desire, and strongly aspire unto, it knoweth indeed that there is a want in the soul, but til it be enlightned, it knoweth not what it is which the soule wanteth : for indeed the case standeth with the soule, as with a childe new born, which child by naturall instinct, doth gape and cry for nutriment ; yea, for such nutriment as may agree with its tender condition ; and if the Nurse through negligence, or ignorance either give it no meat at all ; or else such as

it is not capable of receiving, the childe refuseth it, and still crieth in strength of desire after the dug : yet doth not the child in this estate know by any intellectual power & understanding, what it selfe desireth : even so mans poore soule doth cry to God as for its proper nourishment, but his understanding like a blinde ignorant Nurse, not knowing what it cryeth for, doth offer to the heart a creature instead of a Creator : thus by reason of blindnes of the understanding together with the corruption of the will & disorder of the affections, mans soul is kept by violence from its proper centre, even God himself. O how many souls are there in the world ! that are hindred, if not quite kept from rest in God, by reason that their blind understanding doth present unto their sensuall appetites, varieties of sensuall objects.

Is there not many a luxurious persons soul hindred, if not quite kept from true rest in God by that beauty which nature hath placed in feminine faces, especially when Satan doth secretly suggest into such feminine hearts a desire of an artificiall dressing from the head to the foot : yea, and sometimes painting the face like their mother *Jezebel* ?

And is there not many a voluptuous Epicures soul hindred, if not quite kept from rest in God, by beholding the colour, and
tasting

tasting the sweetnesse of dainty delicate dishes, his wine red in the cup, and his beer of amber colour in the glas: in the Scripture we read of a certain man that faired deliciously every day, as if there had been no more but one so ill disposed: but in our times there are certain hundreds both of men and women, that do not only fare deliciously, but voluptuously twice every day, if no more?

And is there not many a proud persons soul hindred, if not quite kept from rest in God, by the harmonious sound of popular praise; which like a Loadstone draweth the vaine-glorious heart to hunt so much the more eagerly, to augment the eccho of such vain windy reputation?

And is there not many a covetous persons soul hindred, if not quite kept from rest in God, by the cry of great abundance; the words of wealth and the glory of gain?

And is there not many a muscull minde hindered, if not quite kept from sweet comfort in God, by the harmony of artificiall concord upon muscull instruments?

And how many perfumed fools are there in the world? who by smelling their sweet apparell and their sweet nose-gaies are kept from soules sweetnesse in Christ. And thus doth Satan like a cunning Fisher, bait his booke with a sensuall object, to catch men

with ; and having gotten it into their jaws, he draweth them up and down in their sensuall contentments, till he hath so drowned them therein that the peace and rest of their souls in God be almost forgotten: and hence it is that the greatest part of mans life, and in many, their whole life is spent in seeking satisfaction to the sensuall appetite.

Nom. Indeed Sir, this which you have said, we may see truly verified in many men, who spend their dayes about these vanities, and will afford no time for religious exercises, no, not upon the Lords day by their good will.

Neo. You say the truth, and yet let me tell you withall, that a man by the power of naturall conscience may be forced to confesse that his hopes of happinesse are in God alone, and not in these things, yea, and to forsake profits, and pleasures, and all sensuall objects, as unable to give his soule any true contentment, and fall to the performance of religious exercises, and yet rest there, and never come to God for rest, and if we Consider it, either in the rude multitude of sensuall livers, 'or in the more seemingly religious, we shall perceive that the religious exercises of men, do strongly deceive, and strangely delude many men, of their hearts happinesse in God.

For

For the first sort, though they be such as make their belly their best god, and doe no sacrifice but to *Bacchus*, *Apollo*, or *Venus*, though their conscience do accuse them that these things are naught, yet in that they have the name of Christians put upon them in their baptisme; and for as much as they doe often repeat the Lords Prayer, the Apostles Creed, and the Tenne Commandements, and in that it may be they have lately accustomed themselves to go to Church, to heare Divine Service, and a preaching now and then, and in that they have divers times received the Sacrament, they will not be perswaded but that God is well pleased with them, and a man may as well perswade them that they are not men and women, as that they are not in a good condition.

And for the second sort, that ordinarily have more humane wisdom and humane learning then the former sort, and seem to bee more holy and devout then the former sort of sensuall ignorant people, yet how many are there of this sort, that never passe further then the outward court of bodily performances, Feeding and Feasting themselves as men in a dreame, supposing themselves to have all things, and yet indeed have nothing but onely a bladder full,
of

or rather a braine full of wind and worldly conceptions.

Are there not some who give themselves to a more speciall searching and seeking out for knowledge in Scripture, learnednesse, and Clerk-like skill in this Art, and that Language, till they come to be able to repeat all the Historicall places in the Bible; yea, and all those texts of Scripture, that they conceive doe make for some private opinion of theirs concerning Ceremonies, Church government, or other such circumstantiall points of Religion, touching which points they are very able to reason and dispute, and to put forth such curious questions as are not easily answered.

Are not some of these men called Sect-makers, and begetters or devisers of new opinions in Religion, especially in the matter of worshipping God, as they use to call it, wherein they finde a beginning, but hardly any end: for this religious knowledge is so variable through the multiplicity of curious wits and contentious spirits, that the life of man may seem too short to take a full view of this variety; for though all Sects say, they will be guided by the Word of truth, and all seem to bring Scripture, which indeed is but one, as God is but one, yet

yet by reason of their severall constructions and interpretations of Scripture, and conceits of their own humane wildom, they are many.

And are there not others of this sort of men, that are ready to embrace any new way of worship, especially if it come under the cloake of Scripture learning, and have a shew of truth founded upon the letter of the Bible, and seeme to bee more zealous and devout then their former way, especially if the teacher of that new way can but frame a sad and demure countenance: and with a grace lift up his head and his eyes towards Heaven, with some strong groane in declaring of his newly conceived opinion, and that he frequently use this phrase, of the glory of God: O then these men are by and by of another opinion, supposing to themselves that God hath made knowne some farther truth to them; for by reason of the blindness of their understanding, they are not able to reach any supernaturall truth, although they do by literall Learning, and Clerk like cunning dive never so deep into the Scriptures, and therefore they are ready to entertaine any form of Religious Exercise, as shall be suggested unto them.

And are there not a third sort much like
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to these men, that are excessive and mutable in the performance of Religious exercises. Surely Saint *Paul* did perceive that this was the very God of some men in his time, and therefore he willeth *Timothy* to instruct others, that *bodily exercise profiteth little*, or as some read it, *nothing at all*, and doth oppose thereunto godlinesse, as being another thing then bodily exercise; and saith, that it is profitable, &c.

And doe not you thinke there are some men at this day that know none other good then bodily exercise, and can hardly distinguish betwixt it and godlinesse. Now those bodily exercises are mutable and variable, according, to their conceits and opinions, for all Sects have their severall services (as they call them) yet all bodily, and for the most part onely bodily, the which they performe to establish a rest to their soules, because they want rest in GOD; and hence it is that their peace and rest is up and downe according to their working better or worse, so many Chapters must be read, and so many Sermons must be heard, and so many times they must pray in one day, and so many dayes in the weeke, or in the yeare they must fast, &c. or else their soules can have no rest: but mistake me not, I pray, in imagining that I speake against
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the doing of these things, for I doe them all my selfe, but against resting in the doing of them, the which I desire not to doe.

And thus you see that mans blind understanding doth not onely present unto the sensuall appetite, sensuall objects, but also to the rationall appetites, rationall objects, so that mans poore soule is not onely kept from rest in God by meanes of sensuality, but also by meanes of formality, if Sathan cannot keep us from rest in God by feeding our senses with our Mother *Evahs* apple, then he attempts to do it, by blinding our eyes, and so hindring us from seeing the paths of the Gospell; if he cannot keep us in *Ægypt* by the flesh pots of sensuality, then will he make us wander in the wilderness of Religious, and rationall formality, so that if he cannot hinder us more grossly, then hee attempts to doe it more closely.

Now. But Sir, I am perswaded there be many men that are so religiously exercised, and doe performe such duties as you have mentioned, and yet rest not in them, but in God.

Evau. Questionlesse there be some Christians, that look upon such exercises as means ordained of G O D, both to beget and increase

cease faith, and all other graces of his Spirit, in the hearts of his people ; and therefore to the intent that their faith, and love, and other graces may increase, they are carefull to waite upon God, in taking all convenient opportunities to exercise themselves therein, and yet have their souls rest in God, and not in such exercises.

But alas, I feare me the number of such men are very few, in comparison of them that do otherwise : for do not the most part of men that are so religiously exercised, rather conceive, that as they have offended and displeased God by their former disobedience, so they must pacifie and please him by their future obedience, and therefore they are carefull to exercise themselves in this way of duty, and that way of worship, and all to that end : yea, and they conceiving that they have corrupted & defiled and polluted themselves by their falling into sin, they must also purge, cleanse, and purifie themselves by rising out of sin, and walking in new obedience, and so all the good they do, and all the evill they eschew, is to pacifie God, and appease their owne consciences : and if they seek rest to their soules this way, why, it is the way of the Covenant of works, where they shall never be able to reach God ; nay, it is the way

way to come to God out of Christ, where they shall never be able to come neere him, he being a consuming fire.

Nem. But, Sir, I pray you would you have our senses to bee no longer exercised about any of their objects, would you have us no longer to take comfort in the good things of this life.

Evan. I pray you do not mistake mee, I do not speake as though I would have you Stoically to refuse the lawfull use of any of the Lords good creatures, which hee shall be pleased to afford you, neither doe I prohibit you from all cōmfort therein, but this is it which I do desire, to wit, that you would endeavour to attain to such a peace, rest, and content in God as hee is in Christ, that the violent cry of your hearts may bee restrained, and that your appetites may not be so forcible, nor so unruly as they are naturally, but that the unrulinesse therof may be brought into a very comly decorum and order, so that your sensuall appetites may with much more easinesse and contentednesse be denied the objects of their desires, yea and be contented (if occasion be) with that which is most repugnant to them, as with hunger, cold, nakednesse, yea and with death it selfe, for such is the wonderfull working of the hearts quiet & rest in God,
that

that although a mans senses be still exercised in and upon their proper objects, yet may it be truly sayd that such a mans life is not sensuall, for indeed his heart taketh little contentment in any such exercises, it being for the most part exercised in a more transcendent communion with God as he is in Christ, so that indeed the man that hath this peace and rest in God may be truly sayd to use this world as though he used it not, in that he receiveth no cordiall contentment from any sensuall exercise whatsoever, and that because his heart is withdrawne from them which withdrawing of the heart is not unaptly pointed at, in the speech of the Spouse, *Cant. 5. 2.* I sleep saith she, *but my heart waketh*, even so may it be said that such a man, he is sleeping, looking, hearing, tasting, smelling, eating, drinking, feasting, &c. but his heart is withdrawne from the creature, and rejoycing in God his Saviour, and his soule is magnifying his Lord, so that in the midst of all sensuall delights his heart secretly saith, I but my happinesse is not here.

Nom. But Sir, I pray you, why doe you call rationall and religious exercises, a wilderness?

Evan. For two reasons: first, because that as the children of Israel, when they were got out of Ægypt, did yet wander many years

years in the wilderness before they came into the land of *Canaan*, even so do many men wander long in rationall and religious exercises, after they have left a sensuall life, before they come to rest in God, whereof the land of *Canaan* was a type.

Secondly, because as in a wilderness men often lose themselves and can find no way out, but supposing (after long travell) that they are neer the place whither they would goe, are in truth farther off: even so fareth it with many; yea, with all such as walk in the way of reason, they lose themselves in the woods & bushes of their works and doings, so that the longer they travell, the further they are from God, & true rest in him.

Nom. But sir, you know that the Lord hath endued us with reasonable souls, would you not then have us to make use of our reason?

Evan. I pray you do not mistake me, I do not contemn nor despise the use of reason, only I would not have you to establish it to the chief good, but I would have you to keep it under, so that if with *Hagar*, it attempt to bear rule, and Lord it over your faith, then would I have you in the wisdom of God, like *Sarah*, to cast it out from having dominion; in few words I would have you more strong in desire, then

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curious in speculation; and to long more to feel communion with God, then to be able to dispute of the *genus*, or *species* of any question, either humane or divine: And presse hard to know God by powerful experience, and though your knowledg be great, and your obedience surpassing many; yet would I have you to be truly nullified, annihilated, & made nothing, and become fools in all fleshly wisdom, and glory in nothing, but only in the Lord, and I would have you with the eye of faith sweetly to behold, all things extracted out of one thing, and in one to see all; in a word, I would have in you a most profound silence, contemning all curious questions and discourses, and to ponder much in your heart but prate little with your tongue; *Be swift to hear, but slow to speake, and slow to wrath*, as the Apostle *James* adviseth you: and by this meanes will your reason be subdued, and become one with your faith; for then is reason one with faith, when it is subjugated unto faith, and then will reason keep its true lists and limits, and you will become ten times more reasonable then you were before; so that I hope you now see that the hearts farewell from the sensuall and rationall life, is not to be considered absolutely but respectively, it doth not consist in a going out of either, but in a right use of both.

Nom.

Nem. Then sir, it seemeth to me that God in Christ apprehended by faith, is the only true rest for mans soule.

Evan. There is the true rest indeed, there is the rest which *David* invites his soule unto when he saith, *Returne unto thy rest my soule for the Lord hath dealt bountifully with thee,* Psa. 116. 7.
for we which have beleaved, saith the authour Heb. 4. 3.
to the Hebrews, *have entred into his rest,* and *come unto me,* saith Christ, *all ye that labour,* Mat. 11. 28
and are heavy laden, and I will give you rest. And truly my Neighbours and friends beleeve it, we shall never find a hearts happines, and a true soules rest, untill we finde it, here: for howsoever a man may think, if he had this mans wit, and that mans wealth, this mans honour, and that mans pleasure; this Wife, or that Husband, such Children, and such Servants, his heart would be satisfied, and his soule would be contented; yet which of us hath not by our owne experience found the contrary? for not long after that we have obtained the thing we did so much desire, and wherein we promised our selves so much happinesse, rest, and content, we have found nothing but vanity and emptinesse in it: Let a man but deale plainly with his own heart, and hee shall finde that notwithstanding he hath many things, yet there is ever one thing wanting, for

indeed, mans soul cannot bee satisfied with any creature, no, not with a world of creatures. And the reason is, because the desires of mans soule are infinite, according to that infinite goodnes which it once lost, in losing God: yea, and mans soul is a spirit, and therefore cannot communicate with any corporall thing; so that all creatures not being that infinite and spirituall fulnes which our hearts have lost, and towards the which they do still re-aspire, they cannot give it full contentment.

Nay, let me say more, howsoever a man may in the midst of his sensuall fulnesse be convinced in his conscience, that he is at enmity with G O D, and therefore in danger of his Wrath and eternall damnation, and bee thereupon moved to reforme his life, and amend his wayes, and endeavour to seeke peace and rest to his soule; yet this being in the way of works; it is impossible that he should find it; for his conscience will ever be accusing him, that this good duty he ought to have done, and hath not done it; and this evill hee ought to have forborne, and yet he hath done it: and in the performance of this duty he was remisse, and in that duty very defective; and many such wayes will his soule bee disquieted.

But

But when a man once comes to believe that all his sins, both past, present, and to come, are freely and fully pardoned, and God in Christ graciously reconciled unto him : the Lord - both hereupon so reveale his fatherly face unto him in Christ, and so make known that incredible union betwixt him and the believing soul ; that his heart becomes quietly contented in God, who is the proper element of its being ; for hereupon there comes into the soule such peace flowing from the God of peace ; that it fills the emptinesse of the soule with true fulnesse, in the fulnesse of God ; so that now the heart ceaseth to molest the understanding and reason, in seeking either variety of objects, or augmentation of degrees, in any comprehensible thing : And that, because the restless longing of the minde which did before cause unquietnesse, and disorder, both in the variety of mentall projects, and also in the sensuall and beastly exercises of the corporall and externall members, is satisfied and truly quieted ; for when a mans heart is at peace in God, and is become truly full in that peace and joy, passing understanding, then the Devill hath not that hope to prevaile against his soule, as he had before : he knows rightwell that it is in vaine to bait his book, with profits, plea-

tures, honour, or any other such like seeming good, to catch such a soul that is thus at quiet in God, for he hath all fulnesse in God, and what can be added to fulnesse, but it runneth over : indeed empty hearts like empty Hogsheads ,are fit to receive any matter which shall be put into them ; but the heart of the believer being filled with joy and peace in believing, doth abhorre all such base allurements, for that it hath no roome in it self to receive any such seeming contentments ; so that to speak as the truth is, there is nothing that doth truly and unfainedly root wickednesse out of the heart of man, but onely the true tranquillity of the minde, or the rest of the soul in God : and to say as the thing is, this is such a peace and such a rest to the creature in the Creator, that according to the measure of its establishment by faith, no created comprehensible thing can either adde to it, or detract from it ; the increase of a Kingdome cannot augment it, the greatest losses and crosses in worldly things cannot diminish it, a believers good works do all flow from it, and ought not to return to it : neither ought humane frailties to molest it : however this is most certain, neither sin nor Satan, law nor conscience, hell nor grave, can quite extinguish it, for it is the Lord alone

lone that gives and maintaines it : *Whom have I in Heaven but thee, saith David, and there is none upon earth that I desire besides thee* : it is the pleasant face of God in Christ, that puts gladnesse into his heart, *Psal. 4. 7.* and when that face is hid, then he is troubled, *Psal. 30. 7.* But to speak more plainly ; though the peace and joy of true believers, may be extenuated or diminished, yet doth the testimony of their being in nature remain so strong, that they could skill to say, yea, even when they have felt God to be withdrawing himself from them *My God, my God, why hast thou forsaken me ?* yea, and in the night of Gods absence to remain confident, *that though sorrow be over night, yet joy will come in the morning* : Nay, though the Lord should seeme to kill them with unkindenesse, yet *Will they put their trust in him,* knowing that for all this, *their Redeemer liveth, so strong is the joy of their Lord* : these are the people that are *kept in perfect peace, because their minds are stayed in the Lord.* Wherefore, my deare friends and loving neighbours, I beseech you, take heed of deeming any estate happy, untill you come to finde this true peace and rest to your soules in God : O, beware lest any of you do content your selves with a peace rather of speculation, then of pow-

1c. 73. 25.

Psa. 22. 1.

Psa. 30. 5.

Iob. 13. 15

Iob. 19. 25.

Neh. 8. 10

11. 26. 3.

er! O, be not satisfied with such a peace as consisteth either in the act of oblivion, or neglect of examination! nor yet in any brain-sick supposition of knowledge theologicall and divine, and so frame rationall conclusions to protract time, and still the cries of an accusing conscience; but let your hearts take their last farewell of false felicities, wherewith they have been all of them more or lesse detained, and kept from their true rest: O be strong in resolution! and bid them all farewell; for what have your soules to do any longer, among these grosse thick and bodily things here below, that you should set your love upon them, or seek happineffe in them, your soules are of a higher and purer nature, and therefore their well-being must be sought in something that is higher and purer then they, even in God himselfe.

Rouse My-
stical mar-
riage, p. 8. 9

True it is, that we are all of us indeed too uncleane to touch God in an immediate unity; but yet there is a pure counterpart of our natures, and that pure humanity is immediately knit to the purest deity, and by that immediate union, you may come to a mediate union; for the deity and that humanity being united, make one saviour, head and husband of soules; and so you being married to him, that is God, in
him

him you come also to be one with God, he one by personall union, and you one by a mysticall. Cleare up then your eyes, and fix it on him as on the fairest of men, the perfection of spirituall beauty, the treasure of heavenly joy, the true object of most fervent love: let your spirits look, and long, and lust for this Lord; let your soules cleave to him, let them hang about him, and never leave him, till he be brought into the chambers of your soules; yea, tell him resolutely you will not leave him till you heare his voice in your soules, saying, my well beloved is mine, and I am his; yea, and tell him you are sicke of love, let your soules go, as it were, out of your bodies, and out of the world by heavenly contemplations, and treading upon the earth with the bottome of your feet; stretch your souls up to look over the world, into that upper world where her treasure is, and where her beloved dwelleth.

And when any of your soules shall thus *forget her owne people, and her fathers house,* Christ her King shall so desire her beauty, and be so much in love with her, that like a Load-stone this love of his shall draw the soule in pure desire to him againe, and then as the *Heart panteth after the Rivers of Water,* so will your soule pant after God.

Ps. 55. 10.
11.

Ps. 42. 1.

And

And then according to the measure of your faith, your soules shall come to have a reall rest in God, and be filled with joy unspeakable and glorious.

Wherefore I beseech you set your mouths to this fountaine Christ, and so shall your soules be filled with the water of life, with the oyle of gladnesse, and with the new wine of the Kingdome of God; from him you shall have weighty joyes, sweet embracements, and ravishing consolations, and how can it be otherwise, when your soules shall really communicate with God, and by faith have a true taste, and by the spirit have a sure earnest of all heavenly preferments, having as it were one foot in heaven, whilst you live upon earth, O then what an Eucharisticall love will arise from your thankfull hearts, extending it selfe first towards God, and then towards man for Gods sake; & then according to the measure of your faith will be your willing obedience to God, and also to man for Gods sake; for obedience being the kindly fruite of love, a loving soule bringeth forth this fruite as kindly, as a good tree bringeth forth her fruite: for the soule having tasted Christ in an heavenly communion, so loves him, that to please him is a pleasure and delight to her selfe, and the more
Christ

Christ Jesus comes into the soule by his spirit, the more spirituall he makes her, and turns her will into his will, making her of one heart, mind, and will with him.

So that for a conclusion, this I say, that if the everlasting love of God in Jesus Christ be truly made known to your souls, (according to the measure thereof) you shall have no need, to frame and force your selves to love and do good works, for your soule will ever stand bound to love God, and to keepe his Commandements, and it will bee your meat and drink to do his will, and truly this love of God will cut downe selfe-love, and love of the world; for the sweetnesse of Christs Spirit, will turne the sweetnesse of the flesh into bitternesse; and the sweetnes of the world into contempt. And if you can behold Christ with open face, you shall see and feel things unutterable; and be changed from beauty to beauty, from glory to glory by the Spirit of this Lord; and so be happy in this life in your union with happinesse, and happy hereafter in the full fruition of happinesse, whether the Lord Jesus Christ bring us all in his due time, Amen.

*And now Brethren, I commend you to God, Act. 20. 32
and to the word of his grace, which is able to
build you up, and to give you an inheritance
among all them which are sanctified.*

Neo.

Neo. Well Sir, at this time I will say no more, but that it was a happy hour wherein I came to you, and a happy conference that we have had together; surely Sir, I never knew Christ before this day, O what cause have I to thank the Lord for my coming hither ! and my two friends as a means of it ; and Sir, for the pains that you have taken with me, I pray the Lord to requite you, and so beseeching you to pray the Lord to increase my faith, and to helpe mine unbeliefe, I humbly take my leave of you, praying the God of love and peace to be with you.

Nom. And truly Sir, I doe believe, that I have cause to speake as much in that case as he hath ; for though I have out-stript him in knowledge, and it may be also in strict walking, yet doe I now see, that my actions were neither from a right principle, nor to a right end, and therefore have I been in no better a condition then he ; and truly Sir, I must needs confesse, I never heard so much of Christ, and the Covenant of grace, as I have done this day, the Lord make it profitable to me, and I beseech you sir, pray for me.

Ant. And truly, Sir, I am now fully convinced, that I have gone out of the right way, in that I have not had regard to the
Law,

Law, and the Workes thereof as I should. But, God willing, I shall hereafter (if the Lord prolong my dayes) be more carefull how I lead my life, seeing the ten Commandements are the Law of Christ. And I beseech you, sir, remember me in your prayers, and so with many thanks to you for your paines, I take my leave of you, beseeching the grace of our Lord Jesus Christ, to bee with your spirit. Amen.

Evan. Now the very G O D of peace, that Heb. 13. 20 brought againe from the dead, our Lord Jesus, 21. that great Sheeplierd of the sheepe, through the blood of the everlasting Covenant, make you perfect in every good worke, to do his wil working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever, Amen.

John 8. 36. If the Sonne make you free, you shall be free indeed.

Gal. 5. 1. Stand fast therefore in the liberty wherewith Christ hath made us free.

Verse 13. Onely use not your liberty for an occasion of the flesh, but by love serve one another.

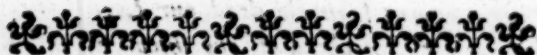
Chap. 6. ver. 16. And as many as walke according to this rule, peace bee upon them, and mercy, and upon the Israel of God.

Mat. 11. 25. I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these

*these things from the wise and prudent, and hast
revealed them to babes.*

*1 Cor. 15. 10. I laboured more abundant-
ly then they all, yet not I, but the grace of God
that was with me.*

*Psal. 36. 11. Let not the foot of pride come
against me.*



FINIS.

